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Proceedings of the Baptist Congress

At Ithaca, New York, 1912

Topics

- I. The Basic Principles of Modern
Theology.**
- II. What Is a Baptist Church?**
- III. The Effect of Democracy on Reli-
gious Thought and Practice.**
- IV. The Religion of the College Man.**
- V. The Problem of the Rural Church.**
- VI. The Efficient Christian Church.**

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November 12, 13, 14, 1912



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1. *The object* of the Congress is to promote a healthful sentiment among Baptists through free and courteous discussion of current questions by suitable persons.

2. *The work* of the Congress shall be subject to the control of a General Committee of one hundred members or more. The Committee shall be composed of persons who have consented to contribute five dollars or more annually toward the expenses of the Congress.

3. *The General Committee* shall elect a permanent Executive Committee of fifteen persons residing in or near the City of New York, at the meetings of which Executive Committee any member of the General Committee may be present and vote; and to this Executive Committee shall be intrusted, except as may have been already provided for by the General Committee, entire control over the public meetings—e.g., determination of the time and place, the number of days and sessions each day, selection of the presiding officer, the topics, the appointed writers and speakers, the provision for volunteer speakers, and rules of discussion. The Executive Committee shall also secure a full stenographic report of the proceedings, and funds to meet any other necessary expense.

4. *A Secretary* shall be elected, who shall also be Secretary of the Executive Committee, and of the public meetings, the expenses of whose correspondence, etc., shall be met by a tax levied by the Executive Committee upon the General Committee.

5. *The General Committee* shall meet in connection with the public meetings, and when called together by the Executive Committee.

6. *The Executive Committee* shall secure the appointment of a Local Committee in the city or town where a public meeting is to be held, which shall provide a suitable place for the Congress, entertainment for the officers and appointees of the Congress.

7. *Any member* of a Baptist Congregation may become an Annual Member of this Congress, and thus be entitled to all its privileges, and to a copy of the published proceedings, by the payment of the sum of two dollars.

RULES OF DISCUSSION

1. *The Chairman* of the Congress shall be appointed by the Executive Committee, and on all points of order his decision shall be final.
2. *Any member* of a Baptist Congregation who, by sending his card to the Secretary, shall signify his willingness to speak on the topic under discussion, may be called upon by the Chairman.
3. *All writers* and speakers shall take the platform, address only the Chair, and confine themselves to the subject assigned for the occasion.
4. *No person* shall speak twice on the same subject.
5. *Readers of papers* shall be allowed twenty-five minutes, appointed speakers¹ twenty minutes, and volunteer speakers ten minutes. The Secretary shall notify all participants by stroke of the bell three minutes before, and also at the expiration of their time, beyond which no one shall be allowed to proceed.
6. *No paper* shall be read in the absence of its writer, nor shall any paper be printed in the proceedings except it has been read at the meeting.
7. *No resolution* or motion shall be entertained at the public conferences.

EXPLANATORY

The stenographer who served at Ithaca did so under protest, knowing that she was not competent to carry out the work. This fact, combined with the new Secretary's inexperience and the pressure upon his time of the cares of a busy pastorate, has greatly delayed the publication of this volume. The Secretary craves the indulgence of his brethren, and hopes for better success next year.

¹ Appointed speakers must not use MS, the object of their appointment being to encourage the volunteer discussion which follows their address.

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| ROWLAND, REV. A. J., D.D. | Philadelphia |
| TORRANCE, HON. FRANCIS J. | Pittsburgh |
| TUSTIN, HON. ERNEST L. | Philadelphia |
| Adams, Rev. George D., D.D. | Philadelphia |
| Bonsall, Rev. A. J., Litt.D. | Pittsburgh |
| Galpin, Rev. F. T. | Pittsburgh |
| Hobson, A. Augustus. | Pittsburgh |
| Jones, Rev. Philip L., D.D. | Philadelphia |
| Loxley, B. Ogden. | Philadelphia |
| Pollard, Professor E. B., Ph.D. | Chester |
| Swift, Rev. G. H. | Philadelphia |
| Walker, Rev. J. G., D.D. | Philadelphia |

RHODE ISLAND

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| FAUNCE, PRESIDENT W. H. P., D.D., LL.D. | Providence |
| METCALF, EDWARD P. | Providence |
| Hatchman, Rev. H. E. | Oak Lawn |
| Holyoke, Rev. Edward M., D.D. | Providence |

SOUTH CAROLINA

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|----------------------------------|-------------|
| JONES, REV. HOWARD L., D.D. | Charlestown |
| WILBUR, WALTER | Charlestown |
| Brown, Rev. C. C., D.D. | Sumter |
| Moore, Professor Gordon B., D.D. | Columbia |

TENNESSEE

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| WEAVER, REV. RUFUS W., D.D. | Nashville |
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TEXAS

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| Huhns, Rev. F. | Houston Heights |
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VERMONT

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| HOLTON, H. D., M.D. | Brattleboro |
| STICKNEY, HON. W. W. | Ludlow |

THE BAPTIST CONGRESS

VIRGINIA

GRACE, REV. E. L., D.D. Richmond

WASHINGTON

JONES, REV. CARTER H. Seattle

WISCONSIN

Ashworth, Rev. Robert A., D.D. Milwaukee

BRITISH COLUMBIA

Pattison, Rev. F. W. Summerland

MANITOBA

Whidden, President H. P., D.D. Brandon

ONTARIO

Firstbrook, John. Toronto

Ryrie, James. Toronto

Thomson, D. E., K.C. Toronto

AFRICA

Moody, Rev. Thomas. Metada, Congo

GERMANY

KOHLER, PROFESSOR WALTER. University of Giessen

INDIA

Dussman, Rev. John, Vinnkonda, Gunter Dist., Madras Presidency

PROCEEDINGS OF THE BAPTIST CONGRESS

FIRST DAY

FIRST BAPTIST CHURCH, ITHACA, N.Y.

Afternoon Session

Tuesday, November 12, 1912

2:30 P.M.

REV. R. T. JONES, D.D.: It gives me pleasure to introduce to the members of the Congress the Hon. Jared T. Newman, to be our president; and Mr. Julius M. Clapp, to be our vice-president, for the meetings of the Congress.

Mr. Newman is a former mayor of our city, is an elder of the Presbyterian church; and is connected with the educational, social, and private life of our city.

Mr. Clapp is a member of this church, and, I am pleased to say, is the right-hand man of the pastor. He is a merchant of the city, and likewise connected with all our private and public life.

I leave in their hands the work of the Congress.

PRESIDENT NEWMAN: We shall first be led in prayer by the Rev. A. K. De Blois, of Boston:

(Prayer)

Almighty God, our Father, which art in Heaven, we thank thee that thou hast brought us together here; we thank thee for the privilege and opportunity of this gathering; and we pray that thy blessing may rest upon us.

Be with us in all the future sessions of this Congress that shall follow; may we be led in all things by the spirit of him who is the truth, and who is able to guide his disciples and those who seek to know his will. Give us an open mind and a willing heart. May we learn of Jesus Christ, and of his will for the world.

We pray that we may be brought into more intimate fellowship with him, that we may understand more perfectly what he desires of us, his servants.

We pray that these meetings may be instructive and inspiring in the highest degree; that there may go out from here a large influence that shall tell for thee and for the truth.

We pray thee to bless him who shall preside over the meetings; and be with all the officers of this Congress and guide us by thy Holy Spirit.

We thank thee for the fellowship of this gathering; may we feel at the close of these meetings that it has been good for us to be here, seeking the higher things of life and of the soul.

We ask these favors in the name of Jesus Christ our Lord, *Amen*.

PRESIDENT NEWMAN: We shall now listen to an address of welcome from Professor T. F. Crane, acting president of Cornell University.

PROFESSOR CRANE: *Ladies and Gentlemen, Members of the Congress:* I feel very sorry that this welcome on the part of the University could not have been extended to you by President Schurman. His intimate personal relations with this church, and this body, would have made him a most proper person—aside even, from his long and honorable connection with the University, as its president for more than twenty years.

Still, I may say for myself, that my own recollections and interest in this church far antedate anything on the part of my distinguished predecessor. For I remember one winter night—in the winter of 1856 or 1857—I remember this as distinctly as though today—being taken out of my bed by my grandmother and brought to the window to look at a tremendous fire which was crimsoning the sky; and as I watched this great conflagration, the great central tower fell—with a great crash—that was the fire which destroyed the first church which stood on this spot.

I also remember, as vividly as though it were yesterday—that same winter—when I stood on the bank of Six Mile Creek, on a bitterly cold day, and witnessed there, during a great revival, which enveloped all the denominations of this village, the distinct rite of this church, as administered there, and of the opening of the ice some two feet thick.

For years those two things produced upon my youthful mind a profound impression.

I shall always remember an imposing figure of one who was long a minister of this church. It was Elder Harris, a tall man, even when I knew him, with snowy locks. He lived almost opposite my grandmother's and I saw him nearly every day.

So you see, although I was not denominationally connected with

this church, still, my recollection of its history far antedates that of President Schurman.

I am, however, personally proud and feel it a great honor to be able to extend to you the greetings of the University—because there has been, not only some misunderstanding in regard to the attitude of the University toward religious matters—a misunderstanding, I am happy to say, which has now been cleared away—I hope entirely, certainly it has been very largely—which makes, of course, the University take a deep interest in the body here represented, which, like the University, has stood for great and wise reform in religious thought, and in the discussion of religious truth.

It was a curious misunderstanding, and shows what enormous progress we have made during the last fifty years, that the provisions of the University charter that the majority of the trustees should not belong to any one religious body, and the provision that no person should be appointed to office by reason of membership or non-membership in any religious body, should have led to the supposition that, because of its freedom from denominational relations, the University must necessarily be an irreligious and Godless institution. Strange as it seems, that impression did prevail until 1885, and it has been only since then that this impression, so seriously injurious to a young university, has been removed. It was most unjust, because from the very beginning provision was made for the religious life of the students. One of the first professors, Professor Wilson, professor of moral philosophy, a teacher for many years in Harvard, and a Harvard man, was a tower of religious strength in his own denomination; and he acted in the early years of the University as its chaplain.

I graduated at Princeton, where the religious life of the student was controlled by the faculty. I have never, myself, felt the least regret that I was compelled to attend chapel, and I wish here at Cornell the conditions on the Hill permitted us to have daily chapel. But I am sure that here at Cornell the religious life of the student has been an active one, and a very deep one. You will see I trust, tomorrow, when on the Hill, the Chapel, which occupies one of the most conspicuous places on the Campus—the gift of Henry W. Sage, the great benefactor of Cornell, and endowed by his son, with an endowment for University preachers. Those preachers are selected by the president, and I might note here, that the last two sermons delivered in the Chapel were preached last Sunday morning and

afternoon by Rev. Dr. Randall, of the Mt. Morris Baptist Church, New York City, one of the Executive Committee of this Congress.

I think that it can be said that we have in the University an active religious life among our students; that the discussion of religions is free and respectful. And I think that we can be congratulated upon the fact that we are working toward the same ends toward which you are working—the ascertaining of truth. This is, of course, the function of the University—truth in all departments, in every branch; and certainly it has been demonstrated to the satisfaction of the world that the only means whereby truth can be ascertained is by investigation, impartially, freely, and liberally made.

So, I take great pleasure in welcoming you to the University community and in placing at your service all the facilities of the University while you are here.

I shall be happy tomorrow, at any time which is suitable for your convenience, to welcome you on the Hill, and to show those of you who may be interested the University Chapel, or any other part of the University, and if you will yourselves decide what time is convenient for you, I and those of us at the University are entirely at your service.

PRESIDENT NEWMAN: The greetings from the churches of the city of Ithaca will be given by Rev. E. A. George, pastor of the Congregational Church.

DR. GEORGE: *Mr. President, Members of the Congress:* I understand that I am addressing the Bull Moose division of the deep-sea fishers of men.

When I review today my debt to the Baptist denomination, I wonder I ever had the temerity to be ordained into the ministry of anything but a Baptist church. For I had, to begin with, a dear old Baptist grandmother, whom I frequently visited. I was born in Providence, in the light of the tradition of Roger Williams, whose name was a household word. Throughout childhood I was familiar with the First Baptist Meeting House in Providence, a church of perfect Puritan architecture nobly rising among business blocks, and with its beautiful Christopher Wren spire pointing to higher things.

In my first year at Brown University, I studied mathematics under W. H. P. Faunce, now president but then a tutor. I also had

the privilege of listening to that scholarly preacher, J. Lewis Diman, one of the early teachers of Christian economics. It was my privilege to sit occasionally in the old Beneficent Church, under the preaching of that magnificent man, with his white hair and tall gaunt figure, reminding one of the snow-capped mountains, President Ezekiel G. Robinson. Later, at Yale, I had the priceless instruction of William Rainey Harper. What a Bible teacher he was!

About fifteen years ago, I read the first edition of *Outlines of Theology* by William Newton Clarke, to recognize with many that a prophet had arisen in the land. What a rare teacher in the light of modern times he was! In his last book, *The Christian Conception of God*, he frankly accepted the evolutionary hypothesis of the origin of man, and made it teach Christian truth. I rejoice to give tribute today in this presence to the influence of William Rainey Harper and William Newton Clarke. May God rest their souls!

Standing here in this Baptist Congress, with myself the only Congregationalist, except as you are all Congregational, I am reminded of the story of the Bull Moose meeting held in the recent campaign. The speaker was making an impassioned address, when a man in the rear of the hall, somewhat intoxicated perhaps, arose and said emphatically: "My grandfather was a Democrat, my father was a Democrat, and I am a Democrat!" His neighbor pulled him down, but after a while, he rose and made the same announcement. The speaker was patient, and paid him no attention, but when he rose the third time, the speaker thought the time had come to silence him, so he addressed him, saying: "Well, if your grandfather was a fool, and your father was a fool, what would you be?" "Well," replied the offending brother, "I think I would be a Bull Mooser!" I feel somewhat similarly, although I hope you will not press the application too far.

Dr. Jones has asked me to bring you the greetings of the other churches of the city. I have no authority to do that, save from my own congregation, but I shall make no mistake, if I assure this Congress that all of the churches of this city wish well to this noble church, and without hesitancy I can say that Dr. Jones enjoys the respect and affection of every minister here, and of every man, woman, and child of our several communions who know him. He is the dean of our local clergy, and we rejoice to have him rule over us.

I am glad to see that the Baptist denomination is insisting less

upon immersion, as I understand it is, and making more of something else, which seems to me a great deal more important, namely, mature, conscious, and deliberate entrance into the Christian communion. Among us who practice Christian nurture, and expect children to grow up into the church, as a matter of course, there is danger at times of receiving young members without sufficient feeling and purpose on their part. I am glad, therefore, that there is one denomination that makes a great point of deliberate and mature entrance into the church, and emphasizes the holy rite which marks it.

In reading the list of your speakers and their subjects it comes home to me, as in politics, that there is a new alignment among the Christian forces. As the Republican and Democratic parties are losing their significance, and a horizontal line is being drawn between the conservatives of all parties and the progressives, so I think, the dividing lines between Baptists, Congregationalists, and all the rest are giving way to a great horizontal line, which separates the progressive Christians in all denominations, those who are looking to the future, who believe in the continuous guidance of the Holy Ghost, who believe that God has still further light to break out of His Holy Word, from those on the other side, in all denominations, who regard the "faith once delivered to the saints" as a hard and fast and set deposit of truth, to be handed down unchanged from generation to generation.

Personally, I feel a great deal more sympathy with liberal men in other denominations than with ultra-conservative men in my own. Perhaps we do not need to tear down the old walls of division—they are falling so rapidly of themselves. In this presence I am moved to say that we Congregationalists are proud of the part our denomination has taken in the modern Christian movement.

I am reminded in this connection of a gate I see every summer near my summer home, on the Rhode Island coast. There is a large farmhouse there, over a hundred years old, and in front of it stands a great, heavy gate, swung on hinges with impressive posts on either side, but the absurdity of the thing is that there is no wall, no fence. I suppose there was a wall once, but now the lawn is wide open, and you may enter where you like; but the old gate still stands. It is a kind of parable of the old sectarian gates still standing, when the fences are nearly gone, and the people may come in almost anywhere.

The sheep penned up in the Baptist fold, and the Congregational fold, and all the other little folds, are finding that they can creep out through the tottering walls and find new pastures, the hungry sheep not satisfied with the silo fodder of a "canned theology." When these enterprising sheep from all the folds get out on the ranges, they find they are running against sheep of other folds, and lo! they discover that One goes before them, and they all hear his voice, and out in the open there is one fold and one Shepherd.

My brethren, why should we hold fast to sectarian lines; why should we maintain the obsolete gates of a narrow dogmatism, out on the unfenced ranges of God?

PRESIDENT NEWMAN: Being a resident of Ithaca, it would perhaps seem more fitting that I should join in the cordial welcome that has been extended by President Crane and by Dr. George, rather than to respond in behalf of this Congress. But, in the spirit of the last speaker, I think it would be difficult to distinguish between us. We are all of one faith and one body, and all interested together. Those of us who can claim membership in this Baptist Congress can express our cordial spirit of good-fellowship and good-will, in the feeling that we are at one with you in this gathering, and in what we are seeking to do and to accomplish here.

I was highly honored when Dr. Jones asked me to preside over this conference. I was, at the same time, surprised that he should come to me to tender this honorable office; but, when he explained to me that it was permissible to disregard denominational lines in selecting your presiding officer, I felt that perhaps there was in that idea the desire to express in this clear way the spirit of friendly feeling and fellowship; and to show that the term "Christian" is greater and more to be thought of than the name of any denomination.

I was pleased to accept this office for two reasons: First, because so great is the love and esteem in which the pastor of this church is held in this city, and so high is the appreciation of the work that he has done in this church and for the whole community, for these many, many years, that I was glad, as any one of the citizens would have been, to co-operate in any way that he might desire, in the work he is doing.

The second reason is this: because I understood that this gathering was devoted to the pursuit of truth. As the last speaker has expressed it, "It is a place where a man can give expression to what

is in his mind." It is a recognition of what is in the mind of thoughtful men in every church today—that truth is to be sought, wherever it may be found.

The pastor of my own church, a Sunday or two ago, told this story. He said that the president of a theological seminary, speaking about the policy of his institution, said: "We do not teach the students to think; we teach them to believe. God does the thinking." And my pastor added, commenting upon the remark, that the president thought he was saying something complimentary; but he was not.

It seems to me that that little story goes to the heart of the situation which, more than anything else, has tended to bring theological schools into disrepute among intellectual people. In all scientific investigation, in the pursuit of the knowledge of the world, truth has no bounds; but to limit the inquiry for religious truth within the traditional creeds, and to say, "Thus far shalt thou go, and no farther," as if truth were something that cannot bear the light, makes thoughtful men hesitate. They say there is something wrong about a system that compels men to shut their eyes. If we distrust the training which the minister has received, and attach less value to his conclusions, it is because we feel that the spirit expressed by the president of whom I spoke is still manifest in many of the theological seminaries, if not in all of them.

So, as a layman in a neighboring church, I can heartily enter into the spirit of the work you are doing.

I thought, when Dr. George was speaking, of the men's class that we have in our church, a unique and very successful organization. I see some men here who are attendants of this class. The things we discuss there are in the same line as the things you are going to talk about here. I thought, when Brother George was speaking, that he showed himself eligible to our class; and if he comes over there, he will be very welcome. The only rule that we make is that everyone shall be honest; that no one shall be required or expected to speak along conventional lines, or to feel that he must confine himself to the creed; and everyone is allowed to give his honest opinion, whatever it may be.

It seems to me that in a larger way, and in a way that will contribute far more than we laymen are able to do, you are doing just that thing; and I am glad to have the opportunity to listen to your discussions.

Before we proceed further with the speakers, I think the Secretary has some announcements to make.

SECRETARY REV. THEO. A. K. GESSLER, D.D., then spoke as follows:

As I happen to be called to this place—after the remarks to which you have just listened, it is only proper here to say that I have been for eighteen years the secretary of this Congress, and connected with it through its thirty years of existence. I have personally known every president, except the president of last year, in Atlantic City—but this is the first instance where I have known of any gentleman presiding over this Congress who was not a Baptist. The truth is the designation of the officer who is to preside over the Congress is always left to the local committee—that is the understanding—and we do not really know who is chosen for president—because we know the people who are taking care of the matter each year know what they want, and what they want is what we all want.

I have a telegram which I will read to you, which shows that there are some people who are thinking of the Congress, while we are meeting here, and thinking kindly of it. It is as follows:

DETROIT, MICH., November 12, 1912

The Fountain Baptist Church joins with the Association of Commerce with its 1,500 members in inviting the Baptist Congress to meet in Grand Rapids next year. Letter follows.

ALFRED W. WISHART

The next telegram is as follows:

Sorry to be obliged to be absent from the Congress. Write.

GEORGE CROSS

It is my duty to read the rules of discussion.

Here followed the reading of the rules of discussion.

I neglected to say to you that word has also been received from Professor Spencer B. Messer, that, since accepting this appointment, he has felt obliged to accept the invitation of his former church in Worcester to participate with his presence in the celebration of its centennial, and that consequently he will be unable to be with us. So we shall be without the appointed speakers of the afternoon. But, I hope the brethren will be prepared to take up the discussion of the subject immediately after the writers have finished.

PRESIDENT NEWMAN: The subject of the afternoon is "The Basic Principles of Modern Theology."

We shall now listen to the paper from Professor George B. Foster, LL.D., Chicago, Ill.

PROFESSOR FOSTER then presented the following paper:

WHAT ARE THE BASIC PRINCIPLES OF MODERN THEOLOGY?

These autumnal days themselves suggest our problem. There is earth's yield of grain and fruit; but there is also the fact that many a seed has not attained fruition, and that much fruit which ripened in summer has gone to waste or decay in autumn. Such natural destruction gives us a sense of riddle and repugnance.

But the whole life of Nature presents a kindred fact. On the one hand, we seem warranted in speaking of the order and beneficence and beauty of Nature; then, again, there is evidence enough that Nature is irrational, is not good in the moral sense, not determined by moral end. The ugly as well as the beautiful, the cruel as well as the kind, the vulgar and repulsive as well as the sublime, spring from the same fruitful womb. If there be carefulness in purposive equipment, there is unfeelingness in destruction. Nature seems to make no distinction between the good and the bad, the just and unjust. As Aristotle said, Nature is demonic, but not divine. Her symbol is the sphinx. Claws that lacerate are hard by the bosom that nourishes. Thus, there is a rent running through the world.

The same is true of human history. At one time, history seems to have meaning and value, and to show progress. Truth, righteousness, humanity win victories. But we look again, and we are confronted by riddle. The good is defeated, aberration and darkness prevail, peoples perish. Sense or senselessness, which is it? Faith in man, or unfaith: which attitude does the long human story favor?

Or, if you take a cross-section of human nature itself, you find unmistakable traces of righteousness and wisdom and goodness; but you are also appalled by the enigmatic and the incomprehensible: here extravagance, there misery; here superman in endowment, there the subhuman; here an aged one who is a burden to himself and others, but who cannot die; there a young man taken away from work and love; Job's problem everywhere! We think of the

difference in life between a laborer, bound to a machine, doing his dulling mechanical work year in and year out, and the work of the artist or of the thinker and statesman devoted to the supreme problems of man. Thus, there is breach everywhere in man's history and nature.

And if one looks into one's own heart, one finds there the deep disruption which pervades the whole creation. The flesh wars against the spirit—the spirit against the flesh. We yearn, we struggle, we mount upward, but we also feel ourselves fettered by dark powers, by destiny, by guilt and fear. At once we serve reality and are subject to vanity. Then death comes, with its apparent finality, the last bottomless breach which pervades the world, but is most deeply felt in our own souls.

Thus, chasm and conflict pervade existence: reason and unreason, good and bad, life and death. Out of the music of the world harsh and unresolved dissonances break. The world is like a human countenance, not without beauty and brightness, but mantled with the shadows of enigma and pain.

I have intentionally stated the problem with popular objectivity. In subjective form, I might refer to the ever-recurring bifurcation of experience, personal and social; to inner opposition, inharmony, and conflict; then to the effort to unify opposites, synthesize experience. The same thing may be stated in terms of man and his environment. Inequalities, injuries, and evils everywhere, how shall man achieve equilibration with his environment, so that he can preserve and perfect his personal and social life? By what working hypothesis—to use a modern phrase—shall man bridge the breach, effect that superior adjustment in his situation, which all his interests demand? Confronted with physical and moral evil, it is not theodicy—for which it appears that man is not competent—but the practical question of redemption from this radical evil, in which the modern man is interested. From Luther to Cromwell, the *truth*-question was to the fore. From Descartes to Kant the *reason*-question was uppermost. Now it is the *interest*-question—struggle for existence and for a better existence of the individual and of society. Admitting man's measure of moral impotence, his ignorance and blindness, his death and the race's death, what must man do to be saved? Here is the point where the kingdom and right of religion claim to begin. Personality and nature, love and death, the natural social

organism and "kingdom of God"—these and such as these are opposites. Every religion has arisen out of this rent and conflict which pervades the entire natural and human world; out of the disunity and inequality between a soul's or a people's beliefs and hopes and fears, and the antecedent and environing world.

Hence, the first basic principle of modern theology is *the reality and necessity of religion*. And modern theology shares this principle with all former theologies: with the revelation theology, rational theology, moral theology, romantic theology. It used to be appropriately designated as the *principium essendi*, in distinction from the only other principle of theology, then or now, the *principium cognoscendi*.

I remark, in passing, that the phrase "basic principle," in modern thought, no longer means a fixed and finished basis, a revealed or rational donation to experience, but is itself a product of experience, and is ever in the making. Thus, it is no longer conceived as absolute and stationary, but as relative and fluid. Indeed, it is something of an anachronism and a misnomer.

But, using the phrase, we ask: What is the subject-matter of theology and in what way and to what extent may the subject-matter be known? Broadly speaking this is all there is to the question of the "basic principles" of theology. But, of course, this is not so simple as at first sight might appear.

As regards subject-matter, to which alone I restrict my paper, since first comes first, much as I would rather discuss method, theology is now confronted as never before with the serious problem of the *necessity* of religion. In the task of bridging the breach to which I referred, or of consummating superior adjustment to the world, so that personal and social life shall be preserved and perfected, does man still require religion? Now, the distinctive thing in religion is not our human need, personal or social, but the satisfaction of that need through God.

During the period of the church's revelation-theology, it was held that man needed God to satisfy intellect, will, and feeling. Or, better, it was nobly held, not so much that God should satisfy man, as that man should satisfy God—man's chief need was to be needed by God. Our modern functional theology began with Descartes. Descartes' supreme desire was the satisfaction of his intellect with indubitable knowledge. To this end he employed the

God-thought as a necessary auxiliary construction as he demonstrated the actuality of the world. That is, Descartes needed the thought of God, since otherwise he would lose the concept of truth. Other thinkers followed, like Malebranche and Berkeley, to whom the God-idea was of functional importance in their theory of vision, or perception. In general, it was the satisfaction of the cognitive interest which led English theology of the period to think of God primarily as cause. But, owing to the notion of natural law, which explained the phenomena of Nature, through binding them all together, without calling for the intervention of any force existing outside them, as well as to man's rejection of authority and of donations of knowledge in his business of knowing, the help of the God-idea in cognitive activity was at length dispensed with.

This rational type of functional theology was succeeded by another type of theology according to which belief in God functioned in satisfying man's volitional and emotional needs. So Pascal, who derived even science from the need of the heart, instead of religion from the need of the intellect. So, too, even Hobbes, who held that the task of theology was not to describe God, nor to produce an ontology of God, but to tell us how we may so conceive God as to be able to worship him. That is, theological propositions arise from the will, not to know, but to worship. And these propositions are "true" if, and only if, they satisfy the will that is willing to worship. Thus Pascal and Hobbes anticipated Kant and Schleiermacher.

If English theology thought of God rather as *Cause*, the Germans were inclined to think of him rather as *Ideal*. Kant arrived at the concept of the world without the thought of God, and treated the causal category under the head of cosmology. And so, if science dispensed with the service of God in the business of knowing, Kant dispensed with the service of God both in knowing and conduct, much as Kant's theology is called "moral theology." Not only the scientific, but the ethical task is accomplished by man alone without God. The moral law is of man by man for man. In the interest of the autonomy of reason, man of himself must care for his morality no less than for his sciences. But man's desire for happiness remains, and for that he cannot care—nor ought he to, since he ought to will morally. Hence the rational wish arises that someone might exist who should originate our happiness and should affiliate a happy destiny to the moral will. And hence the rational postulate of a

God who shall supply happiness to the moral correctness of our wills. Here you have the reduction of God to the function of making man happy.

Schleiermacher aimed at a synthesis of the new religiosity of Kant with the religion of the New Testament and the Reformation. That is, he proclaimed a Kantian Christianity or a Christian Kantianism. According to Schleiermacher, God is not known but felt. The business of theology is to make an exposition of Christian feeling. But could not the rhetorician or the poet help feeling to its speech? Here the truth-question does not mean the comparison of thought with the object of thought to test the truth of thought; here the scientific interest is the organization of thought into a harmonious system.

Thus we see what has happened. In the old revelation-theology or authority-theology of the church, God was Creator and Preserver and Savior and Judge, the whole soul's everlasting portion. This theology was replaced by a rational theology which said: Man needs God to help him think and know with clearness and certainty. Then this rational theology was replaced by a moral theology which said: Man knows without the help of God, but still needs God that he may will virtuously and live happily. In turn, rational theology was replaced by romantic theology which said: Man must both know certainly and will morally without the help of God; the moral law must freely originate from man's will and be freely obeyed by man's will, otherwise man is not a free moral agent at all. Still man needs so much of God as the old providence faith expressed. If we do our duty, we ought to be happy, and we need God to attend to that, since our happiness depends upon circumstances over which we have no control. Then, the theodicy of Schopenhauer and von Hartmann took up the happiness-question: Schopenhauer holding that this is the worst possible world; von Hartmann, that it is the best possible world, but that it is worse than none; both denying the possibility of happiness and affirming radical pessimism. Or, conversely, there comes such a man as Nietzsche whom Orage declares to be "the greatest European event since Goethe"—Nietzsche who affirms the self-dependence and self-sufficiency of man in science and morals and happiness, although he caustically writes: "I do not seek my happiness, I seek my work; only an Englishman seeks his happiness."

Thus, however, the reduction of the functional importance of God is complete. But, since a thing is what it does, since that which does nothing is nothing, this negation of the necessity of God is tantamount to the negation of the *reality* of God. Since there is no human need that is as such distinctively religious, and since any human need, however low, however high, becomes religious only through its satisfaction by God, it follows that the reality of religion depends upon the reality of God. The question of the truth of our belief in God, even more than the question of the historicity of Jesus and the knowability of his own gospel, is the real crisis of the modern world.

From another point of view brief mention must be made of another movement. After multitudinous primitive gods were fused into polytheism, and polytheism solidified into monotheism, there remained the dualistic formula, God *plus* world. God was alien source, support, and end of the world. Motion, law, verity, and value were freely and supernaturally communicated to the world, otherwise inert and worthless, by God. But at length the dualism of God and world was overcome. Little by little the creative and preservative and gubernatorial activities were alienated from God and integrated upon the world. The world now did for itself what God once did for it. As man did not need God in knowing and willing and feeling, so the world did not need God as source, support, and end, in view of its beginningless self-support, and self-end. To be sure, for a time, God was brought over from the outside of the world to the inside. But he could not be there the same God that he was before, the only difference being that he had changed places. The idea of the immanence of God is neither clear nor satisfactory. God within the world—what does that mean? If he does what the world does, the reality of the world is gone; if the world does what he was once supposed to do, the reality of God is gone. There are not two causes, two orders, two laws, two ends, in the world: the one God's, the other the world's. The world is one world. Then a new thought arose about this one world. The epoch-making transition was made from the principle of permanence to the principle of motion. The world is unfinished. Gradually the idea of development was extended, without limitation, to the whole of existence. Have we not an important book entitled *Creative Evolution*? But if evolution creates, must evolution not also preserve and guide and redeem, aye, and judge,

since, as Schiller says, "the history of the world is the judgment of the world"? And, instead of there being a plan of evolution in advance, is there not rather the evolution of the plan? In this same book, Bergson expresses his thought of God as follows:

There are no things, there are only actions. . . . Now, if the same kind of action is going on everywhere, whether it is that which is making itself, or whether it is that which is striving to remake itself, I simply express this probable similitude when I speak of a *center* from which worlds shoot out like rockets in a fireworks display—provided, however, that I do not present this center as a *thing*, but as a continuity of shooting out. God thus defined, has nothing of the already made; he is unceasing life, action, freedom.¹

But if God is a continuous "shooting out," there is no real difference between God and evolution. When you say God and evolution, you do not designate two agencies, but use two words for the same agency. This God or this evolution who is becoming, is partially endowed with the functions of the old God of the church religion and theology, but there is a difference. In the old, God was perfect to start with, on which account there was no rational explanation for starting at all—why paint the lily?—and no rational explanation of the rise of imperfection; in the new, he is never perfect, or perfect to end with. In the old, he was above the storm-struggle of the world, a haven and home, where pilgrims and strangers on the earth found rest and peace; in the new, he is fighting a battle whose victory is forever in the balance. In the old, faith was receptive of divine grace and glory; in the new, faith is activity, achieving its own values and verities. In the old, faith was directed to the certain; in the new, to the uncertain. In the old, God revealed the true religion to man; in the new, man makes his religion, and an "honest God is the noblest work of man." Hence in his *Psychological Study of Religion*, just from the press, Professor Leuba writes: "I cannot persuade myself that divine personal beings, be they primitive gods or the Christian Father, have *more* than a subjective existence," that "they have an existence outside the mind of the believer."² Another American psychologist says that God is like "Uncle Sam." But Uncle Sam is not a being for himself, he is a being for the American people, He did not make them, they made him; he has no feeling or consciousness for them, they have feeling and consciousness

¹ *Creative Evolution*, p. 248.

² p. 10.

of him. And if the American people were to disappear, Uncle Sam would disappear. I do not deny all truth to the statement, I only urge that it is inadequate. I recognize the truth in the idea of the social origin of religion. The religion of a people is that people's socialization of its world, after the analogy of the social structure of the community itself. It is its projection of its social structure, transfigured and idealized, into the transsubjective world. A patriarchal or monarchical community will duplicate this community as the God-world, with God a patriarch or monarch. In turn, a democratic community will democratize the God-world with God as a democrat. But all this must be so stated as to save religion from being illusion. As Professor Macintosh of Yale Divinity School, my former student, in somewhat mistaken criticism of myself, truly says:

Theology instead of fading away into mere psychology of religion, must boldly take up the ontological-metaphysical task. Theology must, if religion is not to suffer seriously, undertake to build into the very fiber of its tissues a philosophy of reality. It must pass, not into a psychological philosophy of religion, valuable as that is, but into an ontological philosophy of God.¹

And as I myself have written elsewhere:

Let any functional psychologist try to act upon the idea of God, no matter how that idea arose, and at the same time disbelieve in the existence of God, and he will find that no action will follow, if *ontological* reference be denied to the idea.²

And I add now that if psychologists and historians cannot allow that our religious idea of God points to a real God, owing to the mode of its origin, they should indicate to us how that idea should have originated in order to pass muster as true.

Now, in the face of these currents of modern thought, the theologian has the difficult task of vindicating anew the necessity and reality of God, or else allow the subject-matter which constitutes the *principium essendi* of his discipline to be fatally mutilated and abridged. And yet he cannot show that God is *real* unless life shows that God is *necessary*. So the task cannot be primarily done by the excogitation of the theologian, but by the vitality and effectiveness of the religious faith of the people themselves throughout the modern world. Life itself must theologize, else the labor of the theologian

¹ *Reaction against Metaphysics in Theology*, p. 86.

² *American Journal of Theology*, XI, 596.

will be vain indeed. He must still be able to make his appeal to the oceanic deep of human need. The soul's need of an infinite task and goal, in view of which it is defiant of the considerations which point to its triviality and its transitoriness; the soul's experiences of defeat, loneliness, and sorrow; the soul's imperious demand to be judged by nothing less and lower than the perfect holiness, all-beautiful and all-fair; the soul's craving for an Ever-present Companion—these needs can be adequately satisfied only by the Holy God of living love, on whom man may feel himself freely dependent. Theology cannot endure the agnostic alienation from its material principle, of the religious principle of sonship to God, of trust in God's providence and redemption. Nor can it allow a few supermen, scouting altruism and heteronomy, and exercising a hypnotizing, baleful influence upon weaker natures to standardize human self-sufficiency as a substitute for dependence upon God. It belongs to the very nature of man to seek what is more than man. Man, said Pascal, stands for what is infinitely above man.

But if the theologian must maintain that God is necessary to the religious hypothesis that "works," is the hope of immortality also necessary? In the book already mentioned, Professor Leuba writes these curt and captious words:

Belief in individual immortality is not as necessary to man as the small minority who talk about it would make it appear. Man gets along perfectly well without it. Our behavior shows that we are very well organized to live an individual finite life on this temporary planet.¹

The mathematical philosopher, Bertrand Russell, has likewise written as follows:

That man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocation of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system. And that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain that no philosophy that rejects them can hope to stand.²

¹ *A Psychological Study of Religion*, p. 309, note 1.

² *Philosophical Essays*, pp. 60 f., Longmans, Green & Co., 1910.

If the theologian retain belief in individual as well as the Comtean social immortality, he has to count upon the opposition or indifference of various classes of men. One class, robbed of a local heaven by cosmological theory, seems unable to think of heaven as a *kind* of life instead of the *place* where one lives. In the absence of a heavenly hope for the future, another class entertains a great earthly hope. These may be individualists, looking forward to a glorious unfolding of the single personality; or socialists, seeking a new form of society; or culturalists, anticipating an increase of earthly goods or advance of technique and science. Another class still is composed of *this-worldly* natures. They are not self-indulgent, but free, noble, spiritual. Some are intellectual men to whom a transcendent world seems unnecessary or unthinkable; others, stoical, who do not yearn for the infinite; others, skeptical or pessimistic, who cannot believe in greatness; others, sunny children of the day, to whom this life offers so much of beauty that they have no cause to desire more. Titanic natures there are, who have an infinite thirst for life, but restrict its satisfaction to the here and now. Others say: "Why these immortal claims? We have enjoyed life; we have eaten our fill at life's table and are willing to let others have our place. If the individual perishes, humanity lives, God lives, the good lives, and that is enough." In addition to all these, there are the modern ethicists who charge our hope of immortality with corrupting morality because it influences men to cease to do evil and to learn to do well from hope of reward or fear of punishment in the hereafter, and not because goodness is the best reward of goodness, and evil the worst punishment of evil. And it must be admitted that there is something in these positions which is worthier than the ordinary idea of immortality, which is often so external and selfish. Then there is the onward march of science which has conquered darkness, banished demons, and hopes to conquer diseases, and win virtual triumph over death. Partly by the scientific and sanitary prolongation of life, partly by a fuller appreciation of the function of death in experience, lending urgency and strenuousness to our living, partly by old age's frailty, and feebleness, and weariness, so that one welcomes the end, partly by scientific euthanasia, it is hoped that death may be robbed of its terror and the grave of its gloom. Thus the last enemy is to be conquered by science, and not by faith.

Then shall the theologian expunge the immortal hope from the

subject-matter of his dogmatics? Some of the greatest, like Biedermann, have done so. The secularization and socialization of modern theology, measurably commendable, would rather favor our doing so. But the theologian, primarily concerned with *Ewiggeist*, must not allow himself to be stampeded by *Zeitgeist*. Science does not require him to abandon the immortal hope. If science can prove that there is connection between mind and brain, it cannot prove that that connection is a *necessary* connection. Hence there is room for faith and hope and love; and *their* function in the apprehension of reality and in the determination of human satisfactions, is even more important than the function of science. Their voice is against the substitution of an earthly Utopia in the remote future for the life eternal. That Utopia would not meet the requirements of justice to countless past generations whose toil and sacrifice made the day possible which they were never to enjoy. I could not willingly accept an earthly paradise at so great a cost. And as to "the foundation of unyielding despair," on which Russell requires man to achieve and revere ideal values, to assert and maintain his freedom and dignity with cheerfulness and repose, despite the fact that in a few fleeting years a blind All-Force, which is against him all the time, will down him and devour him in the end, like a cruel Moloch, I hold that an interrogation of human nature will discover that man judges this to be too much to expect of him, too paralyzing to his energies, too tragic and terrible to his heart. Here and there a soul may undertake a fight in which final defeat is foreknown and foredoomed, but such ascetic heroism is beyond the common run of our frail and faulty humanity. A man must like the game and want to play very much indeed, if he could choose to play when he knew beforehand that the cards were fatally shuffled against him. Life is sweet, but I doubt if the experience of the race warrants the belief that it is sweet enough to make it worth living, were all the cosmological odds squarely against it. And as to social immortality alone—not without its attractive features—even Comte declared that the dearest longing of the human heart is the union of souls in eternity—yet not the union of souls alone, but union and communion with God. Recognizing the truth in the acute observation of Professor Leuba when he says: "Communion with God is our way of dismissing the worrying complication of this world, of escaping a dreaded sense of isolation, of entering into a circle of solacing and elevating thoughts and feelings, of forgetting or surmounting

evil," it is nevertheless true in the modern world as in the ancient that man's chief end is to glorify God and enjoy *him* forever.

I conclude therefore that theology cannot allow itself to be reduced to a phenomenology of religion, to a branch of anthropology, and to the psychology of illusion. Its primary concern is not with the origin and growth and historical importance of religion, but with the meaning and value and truth of our Christian belief in God and immortality. It is an overwhelmingly difficult task today, but it cannot be surrendered without inflicting irreparable injury on the life of the human spirit.

MR. JULIUS M. CLAPP, vice-president of the Congress: Mr. Newman neglected to state—as he intended to do—that he had an imperative engagement on the Hill, at a meeting of importance, held by the Trustees of the University, and which he very much regretted.

The next paper will be read by the Rev. Jesse B. Thomas, D.D., of Brooklyn, New York.

REV. JESSE B. THOMAS then presented the following paper:

THE BASIC PRINCIPLES OF MODERN THEOLOGY

I did not invent the theme assigned to me. I am left, therefore, to feel out the precise meaning of its inventor by the dim light of its faintly lucent words. I may plead this as extenuation of my fault if I fall into one of those "hibernicisms" of which the Duke of Argyll once wrote, through discussion of the wrong theme.

I ask, first of all, What date fixes the beginning of a theology distinctively "modern"? Historians have usually agreed upon the beginning of the Protestant Reformation as parting the Modern from the Mediaeval and Ancient periods. But Protestant orthodoxy cannot be here meant—at least not exclusively—for the very name "Modernism" is a kind of proprietary trademark of a phase of Romanism, which gave it birth.

Nor can the reference be to biblical theology, strictly so called. For that is not of recent origin. Neither is it built upon "basic principles," nor, in fact, built at all. It is a "religion of authority," and, as such, derived avowedly from above, not constructed from below. It accepts the written word as embodying a message from God to man, rather than the imaginings of man about God—as a product of divine inspiration, not an essay of human aspiration.

It is now insinuated, to be sure, that Luther and the Protestants have never known what really constitutes the Bible. The real Bible, it is said, is made up of only so much of the text as sticks to the tarred garments of him who passes through, everything depending on the nature and depth of the tar. New Bibles become thus as numerous and diverse as readers. Instead of one tiara-crowned pope on the Tiber, or one "paper-pope" as substituted by Luther, the world becomes filled with popes, each discrediting the other, and each infallible. For every man will in effect write his own Bible, as Emerson advised. But even the tenuous authority thus left in the words of Scripture must offend the temper of a self-accrediting theology resting on "basic principles."

Nor can Christian theology be the scheme we seek. For so exactly parallel are the claims of the Written and the Incarnate Word, that whatever essays to rob one of divineness in origin and infallibility equally tends to discredit the other. A passing word of the Master of Balliol in the famous *Essays and Reviews*, issued over a half-century ago, has been since inflated and perverted in meaning so as to carry implications against which he then uttered a special protest. He urged that the Bible, being written by human hands and in human words, should be linguistically treated "just like any other book." Later writers have seized upon the phrase and made it a kind of watchword of assault upon biblical inspiration. Being a book in form, they urge, the Bible is a part of human literature, and must accordingly be "treated just like any other book" in *all respects*—that is, as human only. The same perverse logic inevitably compels the conclusion that Jesus, "being found in fashion as a man," must be treated "just like any other man," that is, as human only. And, indeed, the lowering process goes farther. For, by the same rule, man being organically an animal, is only an animal, and an animal being a compound of crude matter, is only matter. So that man is reduced to the status of an exaggerated polyp, or still lower, to that of a maelstrom of oscillating atoms, only oscillating, perhaps, in more violently complex fashion than in their primitive advent.

Returning from this vagary, we may safely assume that the theology we seek must be one which resents the intrusion of authority in any form or from any source. It eschews the revealed, and classifies itself as natural, or speculative—in any case independent of biblical or Christian derivation.

The "traditional" being thus shut out, we are shut in to the study of the present or very recent past. But while the range of inquiry is thus narrowed in time it is greatly broadened in area. For it leaps the bounds of Christendom and confronts us with the rival claims of the "gods many and lords many" of the heathen world. What of the theories of the Brahmo Somaj, of Babism, of theosophic Buddhism, to say nothing of other cults equally modern—many of them eagerly seeking a hearing among us? But even in Christendom, which of the individual theologies of late urged on our attention can arrogate to itself exclusive or even typical pre-eminence as representing "modern theology"? For generations, German lecture-rooms have been rich in smoke-ring theologies, gracefully floating upward from the professorial pipe, gracefully expanding as they rose, and as gracefully fading away. Spinoza's metaphysical God, Hegel's slowly self-becoming God, Kant's ethical God, Schleiermacher's emotional God, and Ritschl's "valuable" God, have in turn appealed for recognition, and passed on.

Elsewhere, Herbert Spencer has proposed to religion and science to join hands and reconcile themselves in the worship of an irritating interrogation point. Frederic Harrison, ridiculing the unsubstantiality of such a Deity, has offered, as more reasonable, the substitution of ideal humanity as God. Professor William James has concluded that our supposed universe is in truth a "multiverse," thus darkly hinting a return to polytheism as a fit step. Finally, Dr. Lyman Abbott has discovered a solution of Herbert Spencer's insoluble problem. Recognizing an "immanent" force in the universe with Mr. Spencer, he adds, "that *force* is *God*."

In our own country the "infant industry" of theology-making has grown apace without the help of a protective tariff. Let Unitarianism supply an illustration. It was at first a single sharp-edged wedge, by which New England orthodoxy was split asunder. But the wedge was itself soon not only split asunder, but riven into splinters. One of their own number, pleading for a common creed, in one of their journals, facetiously described their denominational attitude substantially thus: "We have gone to sea not in a well-ordered ship, not on a compact raft, nor even on a respectable hencoop. We have ventured out on a pile of cordwood, which has drifted apart, and every man is now clinging to his own stick."

But a still more formidable difficulty blocks our way. The

genuine modern theology seems not yet to be *in esse*, but only *in posse*. Abundant treatises, such as the able work of President H. C. King on the *Reconstruction of Theology*, explain in detail why the coming theology should soon come. But to tell us we are hungry, however convincingly, does not feed us. Diagnosis or prognosis does not cure. Those who are more venturesome, and offer positive suggestions, are reasonably sure to add that they are suggestions only, incipient and tentative. For theology, being a progressive science, is, and must long remain, still in the making. Now it is not easy to examine or criticize a theology which is still potential only. Not everyone can, like Professor Tyndall, handle the scalpel and pincers so skilfully as to dissect out of matter the "promise and potency of every form of life" and hold it up for experimental study. It remains possible for the less expert only to examine the processes through which that which is to be is now "becoming."

Our theme, then, defines itself more accurately as the "Basic Principles of Modern Theologizing," rather than of "Modern Theology." Such theologizing is in other words an endeavor through "searching" to "find out God"; to "find out the Almighty to perfection." The voyage is a critical one. It becomes us, therefore, before setting sail alone, or trusting ourselves to any pilot, to ask what hidden currents may cause us to drift aside, what illusive lights from without, or aberration of vision from within, may deceive us, or what treacherous winds of local origin may endanger our journey.

1. *First of all, let us not overlook the potency of that factor so steadily emphasized in physical speculation—the pressure of environment.* Such pressure may take two forms, temporal or local. The much-revered *Zeitgeist*, for instance, subtly diffuses a "psychologic climate," as Mr. Balfour calls it, whose breath we drink in, and are unwittingly subdued thereto. With the passing years this melts from form to form, as the very name implies. *Tempora mutantur, et nos ipsi mutamus.* Such a climate has of late been engendered by that "comfortable" word "evolution"; to the illusive hypnotic mastery of which the Marquis of Salisbury called attention by the use of that descriptive title. When the Darwinian idea blazed upon the world about the middle of the nineteenth century, many of the "Modernists" of that day, philosophical and theological, mistook it for an ascending "star" of the first magnitude, and hastened to "hitch their wagons" ambitiously to it. Darwinism itself proved to be only a comet of short

and eccentric orbit. The word "evolution," the nucleus of the comet, has itself also gradually faded into vacuity of meaning; but it has left, like other comets, a broad and expanding tail, in whose warm and luminous haze, cosmic theories and cosmic theologies continue to sprout and grow. Darwinism proper has gone to "the tomb of the Capulets." Drummond's early suggestion that "advolution" be substituted for "evolution," as more truly descriptive of fact, although then coldly received, is now dominant. Romanes found that "wherever we tap the universe, it flows with purpose." Finally, Pragmatism would wipe out the whole fallacy of cosmic supremacy, by transferring emphasis from nature to man—as furnishing the initial data of philosophy. Professor William James thus dismisses Herbert Spencer's elaborate philosophy as a kind of ramshackle structure loosely hung together and made of "cracked hemlock boards." If present indications are to be trusted, a new *Zeitgeist* will soon demand a still newer word to cover its central idea—such as "adduction," for instance. For the hastiest glance at current book-issues will show the tremendous cogency of passing fashion in literature as well as life, and that psychic studies are stepping in front of cosmic.

2. *Local and racial influence must also be noticed and weighed.* Professor James Seth has recently contrasted the mental tendencies of the English and German people, in a striking way. The former, he says, lean instinctively toward the experiential and inductive in method, and the practical and ethical in aim. The latter, on the contrary, choose the rational and deductive road, and are content to reach a metaphysical and speculative goal. These indelible race traits reveal themselves often in odd ways. England has not been barren of theological thinking; but often theories freshly broached there bear that unmistakable hallmark, so annoying to English eyes, "made in Germany." In our own country, notwithstanding the originality and fertility of our American mental powers, the young theological bantam, fresh from the steam-hatchery, sometimes reveals in his first crow an undeniable German accent. Since theologizing proves to be so largely the creature of masterful local and racial idiosyncracies, how dare we hope that there may arise from such a source a theology universally congenial and persuasive?

3. *Yet again heed must be given to the inevitable bias produced by specialization of study.* "The dyer's hand is subdued to that it works

in." The watchmaker's eye learns to be microscopic. Proverbially "a good advocate makes a bad judge." Common observation also concludes that "where there are three physicians, there are two atheists"; for the knight of the scalpel can no more find God with it, than Laplace could with the telescope. Like peril of atrophy at some point attends all specialization. The Hebraist, busy with critical pincers solely, in the histology of Scripture, laughs idly at the proof-text pulpiter, so long as he himself hangs a whole theology on the variant name of God, and that name on the apex of a vowel point. Truth cannot be seen full-circle through a single pinhole. Darwin lamented that absorption in physical studies had nearly robbed him of aesthetic sense. Before intrusting our fate to a mountain guide we need to remember that his calling may have made him snow-blind or halting in gait.

4. *Finally, on this head, the "personal equation" must be reckoned with.* We are all born Aristotelians or Platonists, rationalists or intuitionists, sensationalists or idealists, according to the poet-philosopher Coleridge. Not only thus in mental drift, but in temperamental, men are congenitally parted asunder. The predisposition to radicalism or conservatism—headlong dash or cautious reconnoissance—hunger for the new as new or loyalty to the old as old—are often as deeply ingrained as they are irresistible. Each of these extreme instincts is fractional, and, left to itself, valueless if not perilous. Brakes and wheels are equally needful to the well-equipped train. The California stagecoach traveler, dashing down the steep canyon road, may be momentarily disturbed at sight of the prancing mustangs in the lead, seemingly about to plunge over the precipice at the roadside; but he comfortably remembers the steady hold-back of the stout wheel-horses behind. The critical pathways of thought can be safely traversed only by well-balanced faculties.

Passing from these precautionary reflections to the main question—the drift of current theologizing. Notwithstanding the confusion bred by single currents, cross-currents, eddies, and vagrant movements at large, the main channel may be clearly perceived along which all mental movement has flowed. For there are only two worlds open to our vision; from which alone, therefore, we can derive the data of our thinking—the cosmic and the psychic. Every process of speculation proceeding from "basic principles" issues in a philosophy. Theologizing is therefore essentially philosophizing. It must

proceed from a prior cosmology or psychology under the same limitations as any other movement of thought. It is worth while, then, first to examine the rival postulates and canons of the two rival schools—cosmologic and psychic—empiric and idealistic.

It is noticeable that while differing radically at each of the points referred to—postulate and canon—they both make some common claims as to trustworthiness.

1. *Each seeks and assumes to offer a secure starting-point.* It is "the first step that counts." The empiricist is content to venture that first step on the testimony of sense. He promptly agrees that "knowledge is of things we see." Reason supports instinct, he concludes, and justifies the "burnt child" who "dreads the fire" as real without further experimental verification.

But the empiricist's "neighbor cometh and searcheth him out." The idealist reminds him that to know a sensation is not to know what caused it. For the eye sees only an image on its own retina—and, strictly speaking, not even that, but its shadowy replica thrown on the mental screen behind. Pursuing the same ominous line of skeptical disillusionment, he reduces the whole outside world to a hazy "possibility of sensation." Truth ceases, thereupon, to be universal or eternal; for it becomes only that which the individual man "troweth," to recur to Horne Tooke's definition. Again, the critical plummet goes still deeper. One's own personal existence comes in question, not to be henceforth guaranteed by experimental self-pinching. Only the Cartesian test remains: "I think, therefore I am." But if the ego cannot be known apart from thinking, how do I know that there is aught else than the thinking to be known? There is one more step possible only—absolute Pyrrhonism. We may doubt not only whether we doubt, or whether there is anyone to doubt, but whether there is anything to be doubted. "To this complexion do we come at last." And this is the inevitable issue of the theory, that nothing is to be accepted as true so long as it can be doubted.

From this mephitic gulf the empiricist escapes, so long as he remains naively such. But the moment he lets the so-called "scientific imagination" slip its halter, he, too, is likely to be swept Mazeppa-like out into the gloomy wilderness of Agnosticism. So soon as he mounts the philosophic tripod his utterances become as vague and useless as those of the Delphic oracle. While he speaks of matter and

motion, his proper stock in trade, we comprehend and believe. But he now parts matter into atoms, atoms into ions, ions into fragments of electricity, and resolves electricity into a "mode of motion." Motion, on the other hand, is, as he assures us, an undifferentiated "mode" of light, heat, and electricity. But that it may be intelligibly so it must have ether for its vehicle. And ether is matter without any of the congruous properties of matter—for while hard as adamant it is so thin that the planets fly through it without friction. Thus matter turns out to be motion where there is nothing to move, and motion appears to be a phenomenon of inconceivable matter.

From such vacuous beginnings, in idealism and empiricism alike, what solid conclusions can be hoped? Masson said that when the Hegelian philosophy, teaching the identity of contraries, reached England, the courteous native would have reverently taken off his hat to the mysterious monster, if he could only have discovered which end was the head. It might not be unreasonable to expect us to take off our hats to the incomprehensible, but it is asking too much to demand the taking off our heads also.

2. *Each guarantees the trustworthiness of its own exclusive method.* The empiricist sets out along the low a posteriori level, being cautiously dialectic in movement. The idealist, on the contrary, theoretically eschews argument, trusting the efficacy of assertion only. If he illogically appeals to logic, however, he vaults at once upon the "high a priori" road; leaping from dogmatic assumption to dogmatic conclusion. The one counts it a crime to believe aught else than a fact that can be verified. The other counts nothing ultimately true save an idea that does not need to be verified. The one rests his inductive pyramid on a broad basis of laboriously gathered facts. The other poises his upon the sharp-pointed apex of an intuition. Each scornfully repudiates the other's canon, and each (as we shall see) substitutes it for his own as occasion demands. Mr. Darwin, for instance, spoke contemptuously of the "miserable hypothesis of special creations," of fancied "unity of design," and of unscientific appeal to "occult causes," as equally the spawn of an illusive "inner sense." Professor Huxley summed up all metaphysical maundering as busying itself with "lunar politics." John Stuart Mill irreverently dissipated the oracular intuition itself into a product of unconscious cerebration working on sensuous data. Herbert Spencer committed himself and his philosophy to logical *hari kari*, by making man the

output of the mill of mechanical necessity—he and his supposed thoughts being a helpless bit of chaff, blown out irresistibly at the tail-end of a cyclone of ancestral inheritance.

The idealists have been no less bitter in denunciation of their rivals. Carlyle likened the “mud philosophers” to a “pair of spectacles behind which there is no eye.” Emerson never wearied of sarcastic thrusts at them, as living in the “sty of sensualism.” He had no patience with those who were “floundering in the mud of dialectics.” He resented Henry Ware’s “cruel hint” of the need of proof as the condition of belief; “if you ask me how I dare to say so, or why it is so,” he ingenuously says, “I am the most helpless of men.” He denounced appeal to history or travel-lore as useless, if not profane. One should dip the past and the remote out of the “internal ocean,” and not “borrow from other men’s urns.”

But mark the promptness with which each unconsciously abandoned his own, in behalf of the despised method of his neighbor, at intervals. Mr. Darwin, having led to the edge of “blind chance” as the solution of all cosmic movement, started back from the fatal leap it invited, saying instinctively “the understanding revolts at it.” Professor Huxley, having sarcastically repudiated the reality of any experimental proof of spontaneous generation, still announced his belief in the actuality of what he had experimentally disproved, because his theory demanded it. Mr. Mill, denying the authority of intuition, professed himself ready to “go to hell,” rather than submit to a God whom he could not intuitively recognize as “good.” And Herbert Spencer began his exclusively inductive philosophy by basing it on a set of preliminary “first principles,” deductively applied.

On the other hand, Carlyle, while protesting against the value of that which is seen through the “spectacles” of sense, was a most industrious limner of external detail. Witness the picturesqueness of his account of men and events in his *French Revolution*; and the endlessly minute gossip as to manner and feature in his *Frederick the Great*. Mr. Emerson, too, in spite of his caustic protest against allowing “things” to get “into the saddle and ride mankind,” was a most persistent observer of, and commentator on, “things.” He essayed to be a Yankee Yogi, and, like George Chapman’s mystic, “let in all his light” “like ancient temples” “only at the top.” Yet he was a most wide-awake traveler and reproducer of what he had

thus seen, and a most omnivorous reader of history. His literary hives are full of honey from the most ancient and distant fields. He was not even utterly barren of the dialectic, which he so much scorned; for he in one place insists on the need of a "long logic"; coming thus perilously near Mr. Mill's profane "dissipation" of the native authority of intuition "into shining ether."

On the whole it appears that each of the avowedly secure methods proposed has been discredited by friend and foe alike. An advocate who has denounced his rival's method as false, and then forsaken his own, cannot consistently ask confidence in either.

3. *Each announces pursuit of a common goal—the attainment of absolute certainty.* Both parties have been bitten by the same old serpent and inoculated with the same old virus of which we have read—the temptation and essay to "become as gods, *knowing* good and evil." Neither is content to remain a crude *pistic*, but each would become an accomplished *gnostic*. Hence, apparently, the lingering in an alien system of thought, of ideas and nomenclature which have there lost all clearness of meaning and fitness of relation.

It remains to ask what reliable finality of conclusion has been reached, or is likely to be reached by either of the schools named, when turning Godward. Much has been promised for the inductive method, because of its alleged ease of application, its accuracy of step, and its finality of goal. Listening to the encomiums of its advocates one is reminded of the talismanic virtues claimed for some mechanical devices of our day, as voiced in the cant motto: "Touch the button and induction will do the rest." But, in fact, the inductive is, as Professor Jevons has elaborately explained, the most difficult, the most slippery, and the least complete in result of all methods. As a theological guide its failure has proven so conspicuous that a new word has been coined to emphasize it. Instead of becoming gnostics by its help its devotees have announced themselves as confirmed "agnostics." It is evident beforehand that if God be not first conceived of as strictly finite, he must be inaccessible to inductive reasoning. For its method is that of gradual approach, and therefore mathematical in character and subject to mathematical limitations. But mathematics, when confronted with the infinite, symbolically confesses its incapacity for further progress; it abandons significant figures and substitutes the vacant cipher and the prostrate figure eight. The calculable cosmos cannot therefore yield data

for the solution of the incalculable. God is out of the reach of trigonometry.

But we are bidden to turn from the macrocosm to the more immediate microcosm—man. Being the “measure of the universe,” why not accept him as the true revealer of God also? Those who would thus “take aim at things divine by things human,” to borrow Lord Bacon’s pithy phrase, may readily plead in justification of their course that man was made originally “in the image” of God, and must, therefore, retain some lines of resemblance justifying analogic reasoning. We cannot forget, however, when reminded that the Scripture itself so characterizes man, that the same Scripture cautions us against presumptuous abuse of the analogy: “Thou thoughtest I was *altogether* such as thyself.”

It must be true that God is, in some measure, akin to man in Nature, else the Incarnation were impossible. Reasoning conversely, what may we gather from human nature, to help us toward a knowledge of God?

Three ideas are inextricably interwoven into the fibers of our mental texture—the idea of infinity, that of personality, and that of “oughtness.” We try in vain to rid ourselves of the notion of a space beyond which there is no space, and of a time before which there was no time. The imagination of the immature child and that of the crude peasant alike folds its wings before the problem of the beyond thus indicated. The early Zoroastrians worshiped “boundless space and boundless time.” But they worshiped vacuity; for space and time are not conceivable as things, but as containing things. As such they must lie without us, for we are ourselves contained therein.

The idea of *personality* is equally inexpugnable. But it is not coincident, not even cognate with, that of infinity. We cannot conceive ourselves as filling immensity, nor as coeval with the stars. When we attempt to attach the notion of infinity to that of personality, we pass at once beyond the region of legitimately intelligible analogy. Again, we seek in vain exhaustively to measure the contents of our own personality. Much less can we reconstruct from our own consciousness the idiosyncrasies of our friend’s personality. What madness, then, to attempt the exploration of the depths of an infinite personality from the same meager data.

The *categorical imperative* of Kant is no less native in us, and no less indelible. When Frederick W. Robertson fled out of the

Arctic chill of skepticism into the sole remaining retreat left him, "It must be right to do right," he found there an impregnable fortress. But the "categorical imperative" is imperative only, not educative. It is simple while it remains within, as an abstraction. But it drives us at once without—into the world of actions and relations; and here the problem of duty becomes at once complex and intimidating. And complexity and intimidation increase as relations multiply, and issues of conduct stretch farther into the future. To be told that I ought, gives no clue to what I ought, nor why, in a given case. Deontological theories, and schemes of practical ethics, therefore, sprout daily like mushrooms; each genuine and plausible to the careless eye, but each suggestive of toadstool possibilities.

Since our moral intuition cannot be safely trusted to tell us in detail what we ought to be or do in our narrow sphere, how audacious to prescribe what God ought to be or do, as ruler and immanent worker in a boundless and closely interrelated universe! Ludovicus killed his donkey, Carlyle says, because it had swallowed the moon; it had, in fact, only drunk up the moon's shadow in its own poor water-pail. Let us not mistake the Brocken specter of ourselves, cast on the surface of the infinite, for the Infinite himself.

To what incongruous ends idealistic theologizing has actually brought its devotees, a few conspicuous instances will suffice to show. Saint George Mivart was a prominent scientific materialist. But he unscientifically assumed an immanent God in matter. He thereupon rushed to the defense of Romish worship of the mass, to which he had been bred. This was his scattering syllogism. "God, being present in every atom, must therefore be present in consecrated wafer also. Hence it may be fitly worshiped as God." The crude African who bows before a fluttering rag or gnarled bush as God, may well thank his scientific champion for so shrewd a defense. Cardinal Newman, on the other hand, was essentially a sacramental materialist. He defended mass-worship on wholly different grounds. He believed that, by the use of certain talismanic words, he literally changed the bread into flesh and blood, and thus "made God," and "held him in his hand." But to mollify the resentment of outraged common-sense and to save himself from the imputation of insanity, he fled to the subtleties of scholasticism. He postulated a *substantia* in the bread, wholly inaccessible to sense; within which the marvelous transmutation was sheltered from ordinary vision and intrusive questioning.

"Extremes meet." Nothing could be farther from materialism, scientific or sacramental, than the high idealism of Fichte. Yet he also "made God"; not by resort to inconsistent subterfuge, but normally, according to his theory. For he held that thought makes all things, God among the rest. One wonders why, in that case, men do not make a universe each to suit himself; one, for instance, in which work does not bring weariness, nor hunger pain. Moreover, if the idea made by the head may be worshiped as God, the same idea made visible by the hand must share equal honor. Michael Angelo's inward vision of God the Father, put on canvas in the Vatican, may accordingly become a legitimate object of devotion. There is then no reason to criticize the fishermen who "sacrifice unto their net, and burn incense unto their drag." Idolatry becomes orthodox.

But still a different voice comes from the Sage of Concord. It is announced from that oracular retreat, not that man "makes God" by his thought but that "he who thinks God is God." This being admitted, the old adage concerning Athens, which credited that renowned city with having "as many gods as men," at once recurs, and attaches itself to our "modern Athens." For that is the proverbial breeding-place of thinkers; it must also provide more shrines for its abundant gods.

But we need not longer toy with words that are themselves but toys. David Hume was chagrined to discover that the prosaic world had taken the skeptical sword-play, in which he had indulged as an intellectual diversion, in sober earnest. Mr. Emerson was a most adroit verbal prestidigitator, juggling meaning into and out of words at pleasure, often leaving his hearers and readers in a haze of bewildered and unsatisfied expectancy. Witness his voluminous, but by no means luminous, definition of religion. "It is storax, and chlorine, and rosemary," with much more aromatic enlargement; "the song of the stars is it"; finally it is "a mountain air." A "mountain air" indeed—for the ethereal heights of transcendentalism yield no sustenance to the lungs of the ordinary valley-dweller. One longs to descend to the "bread and butter" level, where our neighbor, at least, "delivers himself like a man of this world." When men, "professing themselves to be wise, become fools," we need not become fools also in taking their words seriously.

When Bishop Berkeley says no matter is,
No matter then what Bishop Berkeley says.

A much soberer thinker than Mr. Emerson, Theodore Parker, found a clue to the endless problem in the deliverances of the moral intuition; reckoning it the "voice of God in the soul of man." Under the guidance of that infallible voice he mapped out in detail the characteristics of the God that ought to be, and therefore must be. It weakens confidence in the validity of his revelations and the trustworthiness of his mentor, when we discover that he came to make legitimacy of faith in the justice of God to depend on the grant or refusal of immortality to whales.

Our inquiry must end here; and it proves unsatisfactory in result. No so-called "modern theology," built on "basic principles," is in any true sense distinctively modern. The effort to reach heaven by building from earth is as old as the Babel tower. There has never been a time when the "nations" have not "made unto themselves gods." The Greeks humanized their gods; the Romans deified men. Outside the Bible and Israel, there has never been any other than an earth-born theology, such as is here called "modern." And it has never, at its highest, among its partisans old or new, reached higher than that "Unknown God" before whom old Athens and modern empiricism both bow in worship, "mostly of the silent sort." Whether such worship has rested on the "exoteric" or the "esoteric," adoring the image itself as God or the god "immanent" in it, the result has ever been the same—despondency. "The religions of heathenism" as President Porter long ago clearly showed, are all "religions of despair." An illusive conclusion derived by illusive processes from illusive premises can give no rest to a weary soul. "It shall be called Bottom's dream because it hath no bottom."

Let physical research and philosophic analysis go on with their appropriate task; but when they attempt ethereal flights let them honestly say, as Plato advised, "Hear a dream for dream"—but let them not offer it as a revelation. Let us meantime heed Jeremiah's further injunction, "The prophet that hath a dream let him tell a dream; and he that hath my word let him speak my word faithfully. What is the chaff to the wheat, saith the Lord."

For, old as it is in time, there is nothing more truly modern in spirit, than the theology of the written word. However men's thoughts may "widen with the sun," its utterances will be found still to antedate them. The New Testament keeps ever ahead of the ages, and remains perennially new.

Many voices are today asking wearily, "Who will show us any good?" Out of heathendom comes the wail of the hopeless. Out of the realm of physical research comes, at the best, disheartening negation. Out of the speculations of metaphysics comes bewildering paradox. Is it not time to turn, with ingenuous Peter, to Jesus, saying, "Lord, to whom shall we go? Thou hast the words of eternal life." Those "words," he has promised, "shall not pass away"—and they have not, nor do they bid fair to do so. Spoken in the ear of an insignificant group of fishermen, in an obscure corner of the world, they are now shouted from the housetop throughout all lands. Even while I write the gates of Constantinople seem about to open once more to Christian forces. Over the portals of St. Sophia in that city, long hidden under Mohammedan incrustation, lies a significant motto, soon, perhaps, to be again uncovered to view: *Verbum Dei in aeternum manet*. "No weapon can prosper" in the end, that is "formed against" a people armed with the "sword of the Spirit, which is the Word of God." And "this is the word which by the gospel is preached unto you."

MR. CLAPP: I am informed that neither of the speakers whose names are on the program is present. Therefore I take it that the meeting is now open to discussion. I await your pleasure. Any delegate—or any other gentleman who wishes—may occupy the time.

DISCUSSION

REV. THEO. A. K. GESSLER, D.D.: *Mr. President:* It seems a pity to let such a question as this pass without discussion. Among the books of my own early theological studies was a book entitled Hodge's *Theology*, a book that I suppose is now out of print. I confess to you frankly, that I never thought much of theology, as I found it in that volume or in any other, and, though perhaps I ought not to say it, I think less about it tonight than I ever did.

As a matter of fact, theology is, to begin with, a misnamed thing. I suppose it claims to be a science of God. It is a fraud in its name. There is no science of God, there never can be a science of God, as we understand the word "science." How can there be a science of the Infinite Being? Not until you can put the ocean into a tin cup can you construct a true science of God. The finite can never comprehend the infinite, neither can it put God's thoughts nor deeds into scientific relations. It is strikingly significant of the self-

consciousness of theology in the recognition of its own infirmity that it is the only science that has sought to produce conviction by fire and the sword. It is on this account the most brutal of sciences, for all the rest have been willing to depend upon reason for their life. Since theology could not depend upon intellectual conviction, it has relied upon cruelty to sustain its existence.

Moreover the theology of any given period has always followed the trend of the prevailing philosophy of that time. And as each philosophy is simply built upon the ruins of its predecessor, what shall ever save its following theology from sharing the fate of its master?

But while there may not be a theology, there may be a science of religion, which is a vastly different thing. For religion is a matter of experience and consciousness, and is traceable in its relations and results. The Bible is a record of experiences and the religion preceded the book, for the book is simply its story. A science of religion based upon human experience is not only practicable but desirable, and takes us out of the realm of abstract reasoning into that of concrete fact and experimental knowledge.

REV. JESSE B. THOMAS, D.D.: Let me say that in preparing my paper I understood that the subject assigned for discussion concerned theology, not religion. It led to speculative, not experimental inquiry. The consideration of the nature or origin of religion is, therefore, irrelevant.

I am far from denying the possibility or reality of progress in theological thought. I should be ashamed if I had no maturer ideas of God and his relations to men than at the beginning of my ministry fifty years ago. But I have found no new "basic principles." That would imply radical departure, not simply advance.

Neither have I attempted to defend dogmatic theology in so far as it has taken the form of a dialectically wrought "system." I do not lean on Calvin or anybody else, except as they lean on the Bible. Calvin warped the text, at some points, to fill out the geometric symmetry of his scheme. This led to approximate fatalism. On the other hand, I heard a Congregational minister in California say that he believed there would be people in heaven whose presence would surprise and displease God himself, but who would be there in spite of him. So far did his revolt against Calvin's notion of divine sovereignty lead him.

Again man's theological revulsions may lead him to override as well as to pervert the Scripture. I heard a New England minister, who still claimed to be Christian, say, "If Jesus had lived in our day he would have improved upon some of his ethical teachings. I think I could have given him some points on Dives." And yet Herbert Spencer, who did not profess to be a Christian, regarded the ethics of Jesus as still in advance of the highest attained up to the nineteenth century.

When we cut loose from our anchorage in the Word we go to sea rudderless and without compass.

I see no incompatibility in the conception of direct revelation as distinguished from revelation through personal experience or rationalized conclusion. The Old Testament represents Israel's knowledge of God as derived from the utterances of appointed "spokesmen," and not reached through national and rational "evolution." We do not depend upon the study of our neighbors' houses, their clothing, or their mechanical achievements as a more direct and complete disclosure of their inner personality or aims, if we can get speech of them. If God be a person, why may he not normally deal with us as such? And if he speaks need we go on "wading deep in the melted matter" of speculation to learn about him, rather than listen to and heed his words?

REV. ROBERT CHIPMAN HULL: It seems to me the two writers have joined a remarkably clear issue in their discussion of the principle of modern theology. They are both agreed on what that fundamental principle is. One speaker accepts it as sound. The other rejects it as false. And the issue is clear.

If I understood the speakers aright, both papers have defined the fundamental principle of modern theology to be the construction of its system on the basis of the needs and experience of the human heart. The second writer deplored the adoption of this principle because to base our thought about God on man and his experience seemed to him to be repeating the old error of those who talked of reaching heaven by building a tower from earth.

Yet I cannot help recalling William Newton Clarke's illuminating comment on that great word of Jesus, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father." We have here Jesus' own authority for reasoning from the highest human to the actual divine.

Yet between these two points of view, there is no difference which cannot be compromised and reconciled. For, when we are building our theology on man, and his needs and his experiences, are we not building it upon God? Is not God nearest to us and seen most clearly by us in our own hearts?

Truly says Tennyson:

Closer is he than breathing, and nearer than hands or feet.

And Browning adds,

Though he is so bright, and we so dim
We are made in his image to witness him.

If we are God's children, we cannot be far wrong if we build our thought about God on what is likest our Father in our own selves. On the other hand, if we seek to build our theology on the revelation that comes to us through the Scriptures, as I understand the second speaker contends, even so, are we not still building on human experience? How has the Bible come to us save through human prophets and apostles, holy men of old, who spoke as they were moved by the Holy Spirit?

We all agree that our belief about God has been, in part at least, inherited by us from men long since dead. The only question is whether we shall base our thinking about God on the experience of his children who live in this present time as well as on that of those who have long since passed away.

I must express my disagreement with my good friend, the Secretary, about the possibility of a scientific theology. I think the reason he so dislikes theology is that he associates it in his mind with those volumes of which he spoke, volumes which did not take into consideration the needs of the twentieth, or even of the nineteenth century. But, to say there is no need of theological thought today is to ignore the importance of the function theology serves. Science is ordered knowledge. It is not necessarily complete knowledge. If science meant complete knowledge, we could not have any science at all, not even a science of botany, for are we not reminded by the poet,

Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but *if* I could understand
What you are, root and all, and all in all,
I should know what God and man is.

If we believe that through Jesus Christ we have entered upon that life eternal whose essence it is to know God, even though we know in part, yet so far as our partial knowledge is orderly and consistent, it is scientific knowledge, scientific theology.

The benediction was pronounced by REV. JESSE B. THOMAS, D.D.

FIRST DAY

Evening Session

8:00 P.M.

President Newman opened the evening session, and called upon Rev. William Henry Bawden, of Perth Amboy, N.J., to offer prayer.

PRESIDENT NEWMAN: The subject for discussion this evening is, "What Is a Baptist Church?" and we shall hear from the first writer, Rev. A. T. Fowler, D.D., Mt. Vernon, N.Y., on "The English View."

REV. A. T. FOWLER, D.D., then read the following paper:

WHAT IS A BAPTIST CHURCH? THE ENGLISH VIEW

A noted theological writer has recently said "that the dispute between the spirit and the letter has burned itself out. As the area of spiritual culture spreads, the worship of the letter retires, and everywhere now the letter is recognized as the servant of the spirit." To this conquest of the spirit, the people known as Baptists have made one of the largest contributions. We are the inheritors of a great and noble past, and we do well to remember the faithful servants of Jesus Christ and noble pioneers who were our forerunners in the reconquest of the spirit over the letter. I trust, therefore, that this investigation and survey may throw some light on the present-day position of Baptists, and on the definition of "what is a Baptist church, in the English view."

In discussing this question, much depends upon the position from which an answer is given. This applies when it is dealt with from the English point of view as well as from any other. The fact is, such a question is both simple and complex in its nature. It is simple when dealt with from the point of Christian experience, and complex when viewed in the light of its historical relations.

The discussion of such a question may appear to some of our

people like a useless procedure, but to others it will be most vital. The growing intimacy between English and American Baptists, the formation of the Baptist World Alliance, the movement toward unity among several of the larger evangelical bodies, and the strong conviction among our people of some readjustment of our polity, which shall leave our churches as independent as the fingers of a human hand, but which shall unite them into a hand of common fellowship for effective service, makes the question before us this evening one of importance. It does not diminish the significance of this question to say that a Baptist church, more than any other, is founded upon the principles of primitive Christianity as contained in the New Testament, but the New Testament, being authoritative for us, enhances the value of this discussion, that the Spirit of Truth who inspired the early writers and Christian teachers may also inspire pure-hearted men in the church during these intricate and perplexing days, and thereby lead us to a proper understanding of the limits of spiritual differentiation among Baptists.

In one of his published letters the late Lord Acton says: "The great object in trying to understand history, political, religious, literary, or scientific, is to get behind men and grasp ideas." It may, therefore, be well for us briefly to sketch the circumstances and note the ideas through which the first Baptist churches arose, before considering their present position in England. For many years they were known as Anabaptists, and though protesting against it, it was natural that they should be so identified by superficial observers, yet historically Baptists and Anabaptists were entirely distinct, at least in origin. For over two hundred years two Baptist bodies existed side by side in England, owing their origin to other than Anabaptist sources. The Anabaptist groups in England were formed of refugees from Europe and had only an indirect influence on English Baptist church life. In line with the spirit of dissent which was strong in pre-Reformation times, the first general Baptist church had its beginning in John Smyth. He entered Christ's College, Cambridge, about 1586, receiving his Master's degree 1593, and was ordained by the Bishop of Lincoln in 1594. He was appointed lecturer in the city of Lincoln in the year 1600, but two years later was prohibited by the bishop. After this he went to live at Gainsborough, where the Separatist movement was strong and flourishing. Here Smyth himself after an intense struggle joined the Separatist cause and later

became the pastor of the Independent church in Gainsborough. Later when by persecution this church was driven from England, Smyth went with it to Amsterdam. We need not deal with the problems and discussions which arose among these brave exiles and pioneers, but in 1608 Smyth with eighty others withdrew from the rest, and in 1609 he became a Baptist. Smyth, not being an Immersionist, paid no attention to the significance of the mode of baptism. All he stood for in his first Baptist declaration was that "infants ought not to be baptized, because there is neither precept nor example in the New Testament of any infants that were baptized by John or Christ's disciples, and Christ commanded to make disciples by teaching them, and then to baptize them." It may be well to note that the idea of being an Anabaptist or even a Mennonite was so remote from Smyth's mind, that though he was on intimate terms with them, he baptized himself and then his fellow believers by affusion. In the year 1611 Thomas Helwys, Morton Busher, and thirty-six others, who had been with Smyth, left Amsterdam and returned to England, and formed the first General Baptist church, using as a place of worship a building in Newgate Street, London, thus constituting the first General Baptist church on English soil. To use the words of the late Professor Masson: "From their little dingy meeting-house somewhere in old London there flashed forth first in England the absolute doctrine of religious liberty. . . . This obscure Baptist congregation became the repository for all England of the absolute principle of liberty of conscience expressed in their Amsterdam Confession, as distinct from the more stinted principles advocated by the general body of independents." The General Baptists adopted a semi-presbyterial form of church polity by which the Association and the General Assembly became important factors in administration and in the adjustment of grievances in the churches.

What has been said of the General Baptists is likewise true of the Particular Baptists. Their origin is found not among the Anabaptists, but in the great reform movement going on in England at the time. In 1616 a church was founded in Southwark, London, by Separatists of which Henry Jacob, a highly educated Puritan minister, became pastor. He felt it was his duty to establish a pure church according to New Testament principles. It was in connection with this church that the name "Independent" was first used. This congregation suffered much persecution and became the forerunner of

the Congregational and Particular Baptist churches in England. In 1633 several of the members who held to peculiar views regarding baptism were dismissed in good faith and friendliness to form a church of their own, and in 1638 by resolution it rejected infant baptism, but still retaining sprinkling or affusion, and not immersion, as the mode of baptism. This church thus became the First Particular or Calvinistic Baptist church in England. It was what we would call today a church of mixed membership. It held to the Calvinistic or "particular" view of the atonement, in contrast to the churches called General Baptist which were Arminian, or holding to atonement for all men.

In this brief survey it will thus be seen that neither of these bodies known as Baptists, and which were united in the Baptist Union of Great Britain in 1885, had their origin in the Anabaptist movement on the Continent of Europe. In the theological and social views of the Anabaptists the English Baptists shared only in one, and that was believer's baptism or baptism upon a profession of faith, but even this rebaptism, as it was called, at this time did not imply immersion as the mode of performing the ordinance. It was in 1642 that the Baptists began to practice immersion instead of affusion for baptism. The development of Baptist churches therefore began in the spiritual awakening of the English Reformation and not in the Anabaptist movement. The Anabaptist movement was political and social, as well as religious in its aspects, while the English Baptists represented a revival of spiritual religion. The Anabaptist movement can be characterized as one of social and spiritual extremity. It united with the revolutionary socialism of the hour. It embodied a political mission with military methods. The Baptists and Independents on the other hand were not made by peasant wars, brotherhoods, mystic or anarchistic radicalism, but by the inwardness, spirituality, and freedom of the soul. The Anabaptist movement was a revolution, the Baptist cause a renaissance. Only at one point did these movements have anything in common, and that was as to who should be the proper subjects for baptism. They both held to believer's baptism. The Baptist churches, both General and Particular, while holding different theological positions, emphasized what has ever been fundamental in a Baptist church, namely, the doctrine of personal regeneration. Their divergence from each other began in the extent of the atoning work of Christ which made such regeneration possible,

whether it should be of a "general" or "particular" character. The place and mode of baptism was secondary with both bodies, insistence being upon the qualification for ordinance. The emphasis was clearly and positively put upon conversion, not upon baptism; not to exalt the outward sign, but the inward spiritual experience. As it is in many of the English Baptist churches today so it was then, baptism without immersion was meaningless, while with conversion church membership was possible even if baptism were omitted. In a confession written by John Smyth and published after his death, among other things we read: "The outward baptism of water is to be administered only upon such penitent and faithful persons as are aforesaid, and not upon infants or wicked persons." This represents the position of the General Baptists of that day, and what was true of them was also true of the Particular or Calvinistic Baptists. In a statement published in 1644 called "A Confession of Faith of those churches which are commonly (though falsely) called Anabaptists," after several doctrinal articles, there is maintained the statement that "Baptism is an ordinance of the New Testament given by Christ, to be dispensed upon persons professing faith." Thus it will be seen that the Baptist churches agreed upon the place and importance of conversion as a prerequisite to baptism and the Lord's Supper. The particular Baptists like the General Baptists differed from other churches not upon their conviction as to the mode of baptism but as to the place of penitence, and conversion in the Christian teaching. Naturally as a result of their views concerning a restricted atonement, the Particular Baptists through the years came to hold also a restricted view of baptism and the Lord's Supper. If we keep the main points of the foregoing review in mind we shall be better able to understand the Baptist position in England today. The subsequent development of Baptist churches is easily explained in the fundamental place they have given to conversion, the freedom of the individual soul, and the missionary impulse. It is needless for us to notice even in outline how many of the old General Baptist churches became practically Unitarian, and how the Particular churches became hyper-Calvinistic, and then of how the return to an evangelical faith came through the preaching of conversion by such men as Fuller, Hall, Ryland, and others.

It is not our purpose at this point to discuss the contribution which Baptists have made to the religious life of our time; while it would be

of surpassing interest, it is not germane to our subject. Baptists having stood for the great doctrines of regeneration as a prerequisite to church membership, and as a natural corollary to this the freedom of the individual soul, and the missionary impulse embodied in the idea that all men should have the opportunity of hearing the gospel, we may ask what light this has to throw upon the meaning of a Baptist church from the English point of view. That the various movements of three hundred years have brought changes of emphasis must be apparent to the most casual observer. Among the chief things was a growing relation of the churches to each other. This found expression in the union which began in 1885 in the present Baptist Union of Great Britain and Ireland and was completed in 1891. At the present time there are sixteen hundred and eighty churches in the British Isles affiliated with the Union, and six hundred and forty-two not in the membership of the Union. In this Union no doctrinal test is required. A wide difference of opinion is allowed yet there is a fellowship of faith and service. This is possible and recognized, since emphasis is placed upon regeneration, and that penitence and faith are possible amid a variety of doctrinal views.

To better understand the present position of Baptist churches and to discover what definition should be given to the subject before us, I sent five hundred letters to the pastors of the leading churches and to each of the Associations in England containing the following questions—Name of church? Number of members? What percentage of members are unbaptized (unimmersed)? Have any applied for baptism by immersion after being received into membership? Do you consider baptism to be an individual matter apart from church membership? What effect do you think this "open membership" has had on the denomination? Has it hindered its growth or influence? To these letters four hundred and ninety-six replies were received in addition to replies from the presidents or secretaries of associations. While in these returns a wide diversity of church practice is seen, there is also revealed, most emphatically, that they stand for the great fundamental principles for which Baptists have always contended. In this survey, omitting the name and membership of churches, of the four hundred and ninety-six replies received, four hundred and one report as having "open" membership, and the proportion of unbaptized persons to the whole ranges from 1 to 60 per cent, with an average of 34.3 per cent. In the matter of applica-

tion for baptism after membership, all reporting "open" membership churches have had such baptisms, one church reporting 70 per cent of those so received. In addition thirty-six ministers reply as Dr. Newton H. Marshall, of Hampstead, London, does when he says, "Had I not been admitted to church fellowship before baptism, I should never have become a Baptist." Sixteen churches report that, while not having "open membership," they have a "communicants" list made up of persons received by letter or on a profession of faith, but who for physical reasons cannot be baptized. These churches, while standing for a "close" membership, believe that those unable to be baptized should not be debarred from fellowship or from communion in the church.

In answer to the question, Do you consider baptism to be a matter of individual obedience apart from church membership? all except three reply in the affirmative, and these three report as undecided in the matter. Here, however, is the vital point. Should the ordinance be made a condition for church membership? Three hundred and eighty replies affirm that it should not. Twelve state that while it is a matter of individual obedience and has a significance of its own, it can be a bond of church union, especially in Baptist churches. Forty-one ministers reply that they have baptized persons who were to unite with other denominations, bringing them before the church, and quote as authority Cornelius, Lydia, the Ethiopian eunuch, and others, adding that New Testament baptism was on profession of faith and not for church membership. One correspondent in answer to this question adds, that to "make baptism obligatory for church membership, is ceremonialism, and a lingering remnant of Romanism, having no warrant in the New Testament, and not in line with early Baptist history." Another, one of the most influential and well-known ministers, writes: "We regard church membership and baptism as each incumbent on the Christian. If any Christian feels divine compulsion to either, we are glad to assist his obedience to the Lord. So we baptize some who never join the church, and we admit some to the church who are never baptized. We teach both duties. But we regard it as dangerous and without distinct Scriptural warrant to make one dependent upon the other. We regard it as the essence of the Baptist position that baptism should be a free spiritual act, freely chosen by the person baptized. If it be made a condition of membership it ceases to be this; the element of material compulsion enters in,

and many are likely to be baptized without any spiritual compulsion and joy, while some put up with baptism as a sort of necessary evil. We do not object to 'strict' membership merely because it keeps people out of the church, but chiefly because it results in a merely formal baptism in many cases—a baptism which has no religious or spiritual value." Another pastor writes: "Whom Christ receives the church ought not to reject. The mere fact that a sequence was customary—repentance and faith, baptism, reception into membership, does not prove that that sequence is essential." In the Westbourne Park Church, London, of which Dr. John Clifford is pastor, 10 per cent are unbaptized, and it is frequently the case that baptism is administered to those who belong to the church. An interesting view is given by another leading pastor, who says, "I had two Congregational deacons; and one Presbyterian, the son of a Presbyterian minister. All assisted at baptismal services, all their children who became members were baptized, and lately the Presbyterian, a man near sixty, observed the rite."

The effect "open" membership has had on the denomination as a whole, in hindering growth and influence, is equally important. Probably this has been used more than any other in America as an argument against the "open" membership idea. An impartial view, however, and the replies received compel an opposite conclusion. Among the four hundred and ninety-six responses six only are of a negative nature. Four say they have never given the question any thought either way, two ask for a definition of "denomination," and two say "numerically it has increased the membership with a so-called Baptist church." Those comprising the four hundred and ninety replies affirm in positive terms that the effect of "open" membership has been good. As one noted pastor puts it, "It has favored and promoted the growth of strong churches, rich in spiritual culture, full of missionary zeal . . . the most stable churches are the open fellowship churches. They have the greatest generosity toward the weaker churches. They have the greatest practical interest in foreign missions, and take the lead in large denominational undertakings. Without them Baptist work in England would come to a standstill in many respects. Some of our most influential ministers are attached to 'open' churches—e.g., Dr. Clifford, Dr. Charles Brown, Dr. Meyer, Rev. Thomas Phillips, Rev. J. T. Forbes, P. T. Thomson, and others." In the hindering of growth and influence of the denomina-

tion, all of these latter replies attribute it to other causes than the "open" church. Dr. Clifford voices what is the expressed opinion when he says: "It has aided the growth and increased the influence of Baptists in England. In considering our rate of progress, American Baptists generally forget that the Anglican church is the church of the state and of society and that Baptists are ostracized and persecuted."

Nearly all of the associations admit churches with open membership into their fellowship. In Yorkshire and Lancashire the churches come nearer the American type, although the Lancashire and Cheshire Association has approximately some seventy churches which may receive unbaptized people into membership. In the Metropolitan Association of Strict Baptist churches, the churches restrict the communion to immersed believers. No church receives an unimmersed person into membership. Indeed, any church doing so would be withdrawn from the association. Yet even here is an interesting situation: some of the ministers in this association have immersed believers belonging to other denominations. The view is also held that baptism should be administered to any true believer who requires it, apart from the question of joining the church. But no person would be received into membership unless immersed on a profession of faith in the Lord Jesus. Nor would such a person be received into a Baptist church.

We now notice some of the conclusions suggested by this investigation:

First: The general Baptist position of open membership is in the ascendent. The most vigorous and influential churches and ministers hold this view. Of course there are Baptists not sharing this view, which they are equally privileged to do, holding different degrees of strictness with regard to baptism. Some admit unbaptized persons to membership and communion; some have a close church but open communion; there are others who require baptism for both, and some who will not allow to sit at their table anyone who has fellowship with a church admitting unbaptized people. The last two are identified with Calvinism and have an organization separate from the others and their influence is waning.

Second: There is a catholicity of conviction in view of the common religious experience, Baptist churches in the same town or city freely communicating with each other, though different in their theological convictions. They have ceased making creeds, since no

creed is authoritative for all. The basis of fellowship is not a creed, nor an ordinance, but life in the Lord Jesus Christ.

Third: There is a strong insistence upon the central fact of conversion as fundamental to the Christian life and the church. Members of churches must be regenerated people, and being this they can go on without doctrinal tests.

Fourth: Individual soul freedom is a natural outcome of conversion, and in line with this freedom Baptism is a personal matter between an individual and Christ. It takes its place with every other obligation where a Christian may be obedient or disobedient. It is to be administered not as a condition of church fellowship; for if made such a condition of fellowship, its voluntariness is violated, and insistence upon a rite is likely to take the place of faith. The same likewise would be said of the Lord's Supper.

Fifth: It is evident that many have been led to study and fulfil the command to be baptized through their membership in the church.

Sixth: From the reports given the facts go to show that "open" membership has contributed to the progress of the Baptist cause and has not been a hindrance to it. As Rev. J. R. Wood says: "Our growth has been helped, not hindered, by 'open' membership." As far as I know there is only one instance of an open membership church becoming Congregational, and that is Bunyan Meeting church at Bedford. Bunyan advocated open membership. Even here, however, Baptists have a choice in making their own contributions to missions and recognition in baptism by immersion.

Seventh: The churches and ministers holding these views are among the most spiritual, cultured, aggressive, and missionary bearing the Baptist name.

We may now ask what is a Baptist church, from the English view. Summing up in the broadest possible way, it is one that makes conversion to Christ the first and fundamental fact of Christian experience, and the supreme qualification to Christian privilege and freedom of soul. The emphasis as of old is personal responsibility and the recognition of spiritual and ethical affinities as the basis of church membership, and with such goes the right to the Baptist name. Baptism does not make a Baptist, but it is an obligation just as other duties are part of a consistent Christian life, all of which finds expression in the missionary motive and impulse.

I close this paper with the thought with which we began. The

processes of Baptist church development are the work of the Holy Spirit moving the hearts of men to the supremacy of the spiritual. There is a differentiation of experience which is the evidence of the Divine Spirit's working and is valuable to the church. As the late Professor William James once said, "No two of us have identical difficulties, nor should we be expected to work out identical solutions. Each from his peculiar angle of observation takes in a certain sphere of fact and trouble, with which each must deal in a unique manner. . . . If an Emerson were forced to be a Wesley, or a Moody forced to be a Whitman, the total human consciousness of the divine would suffer. The divine can mean no single quality, it must mean a group of qualities, by being champions of which in alternation, different men may all find worthy missions. Each attitude being a syllable in human nature's total message, it takes the whole of us to spell the meaning out completely."

There can be no uniformity, much less unity, which ignores the law of differentiation. Herein is the essence and strength of the English Baptist position.

PRESIDENT NEWMAN: We shall now hear the second paper, "The Continental View," by Rev. Austen K. DeBlois, Ph.D., of Boston, Mass.

REV. DR. DEBLOIS then read the following paper:

WHAT IS A BAPTIST CHURCH? THE CONTINENTAL VIEW

There is no "Continental" view of a Baptist church; that is, in the sense which the words of the title seem to imply. It is quite necessary then that we should define and orientate our terms. So we may ask: (1) What is meant by the Continental "view"? In this connection it cannot mean anything very clear-cut and definite. There has been in no country any standardization of the term "Baptist church." Though there has been a European Baptist Congress, its members did not show any yearning to crystallize their individual convictions in any formal deliverance, hortatory, advisory, or authoritative. They had better sense. If it be said, however, that a "view" is nothing coldly stereotyped, but just a general notion, a fairly strong mutual opinion, then the European Baptists have a view and a tolerably harmonious one, with reference to the proposition: What

is a Baptist church? (2) By the "Continental" view is not meant the view of the Continental community as a whole. Such a view would be a fascinating kaleidoscopic arrangement, but without practical value. Rather the Continental view in this discussion implies merely the conception entertained by the scattered Baptist churches themselves, and their leaders. The more accurate title would be: What, to Continental Baptists, is a Baptist church? (3) We are not to study the attitude of these people with reference to the nature of their doctrinal beliefs in general. This is all ruled out of the inquiry. We are to narrow our investigation to the one matter which the subject states, and consider other doctrinal positions only so far as they are involved in this single question. (4) This is not an argument, but a statement; and as a statement it must ground itself, not alone in formal and published "confessions of faith," but also in study of actual conditions and in observation of the methods, plans, and working principles of the Continental churches. By their fruits as well as by their theories their attitude must be judged.

THE BAPTISTS OF THE CONTINENT

In Europe, as elsewhere, Baptist independence asserts itself. There also, as elsewhere, the wonder is, that with no elaborate ecclesiastical machinery, no body of fixed doctrine, and no historic creed, there should be such substantial agreement as manifests itself, on all vital questions and in most secondary matters, among a people so widely scattered, so differently circumstanced, and so uniformly free in their thinking.

Thus, though we may not speak of a fixed creed, adopted unanimously by the churches of our faith in all parts of the Continent, nor of any system of church polity or scheme of church government fully established and universally accepted, there is nevertheless no wide divergence of attitude on the subject before us.

Nor does the position of the Continental churches differ from that of the American churches in any important particular. American Baptists were more or less intimately concerned in the beginnings, and in the development, of Baptist churches on European soil, and the Confessions and doctrinal statements of the latter reflect this fact. Let it be clearly understood, then, at the outset, that the elements which differentiate the Continental view from other views of a Baptist church, its character, constitution, and function, involve

chiefly a difference in emphasis here and there, due in large measure to external differences of condition and environment.

In almost every country of Continental Europe, Baptist churches are now established. In Germany there are, in round numbers, 200 churches and 42,000 members; in Sweden 600 churches with a membership of 53,000; in France 34 churches and 2,200 members; in Russia 170 churches with 27,000 members. In all there are more than 133,000 Baptist church members, or, if the churches of the Baptist National Union of Russia be included, the membership reaches the substantial total of 180,000, gathered in some 1,800 churches. The question of the relation of so large a group of Baptists to Baptist church polity has, therefore, considerable interest.

Besides indicating the main points in the more recent Continental view, it is important to describe, in outline at least, the earlier Continental view. We should remember the hole of the pit whence we were dugged, and bear in mind that the modern conception of a Baptist church, in America, in England, and on the Continent, was perfected through suffering, and that the blood of the martyrs has been its seed and strength.

THE EARLIER CONTINENTAL VIEW

The Anabaptists of Europe were the Baptist pathfinders. They were the forerunners if not the direct progenitors of the Baptists of today. Their view of the church is basic in character, and has been the chief instrument in the development of all later views. Indeed, it was this very doctrine of the church which constituted the point of divergence between the Anabaptists and the Reformers. Their name, originally their nickname, suggests this contention. They were "re-baptizers," that is, they were advocates of a regenerate church membership. With intensest ardor they denounced infant baptism, which was universal in the Roman Catholic church and as well in the Reformed churches, declaring this practice to be "the supreme abomination of the Roman pontiff." Their uncompromising attitude with reference to this matter brings us at once to the very heart of their doctrine of the church.

Relying absolutely upon the authority of the New Testament, which to them was final and sufficient, they sought to draw directly from its pages their view of the church. This asserts that the true church is a community of believers, who have definitely accepted

Jesus Christ as their Savior and have shared the regenerative effect of his sacrifice on the cross. The church, that is to say, each local company of baptized believers, is the external embodiment of the invisible kingdom of God. It can therefore number among its members only those who are genuine citizens of that kingdom. Its membership is composed of those persons only who have been regenerated prior to baptism. This ordinance has no saving efficacy, yet it is questionable whether any man can be saved who does not submit to it, for such refusal is an act of flagrant disobedience to the express command of Christ, and is thus a defiance of divine authority.

Among the Anabaptist sects there was practical unanimity in the assertion of these two principles, that the true church is the visible expression of the spiritual kingdom of Christ, and that it is composed of regenerate believers, who have been baptized on profession of faith in their Redeemer. In considering the *mode* of baptism, there was considerable difference of opinion, and affusion was practiced much more widely than immersion. The various sects agreed that the Lord's Supper should be observed in the simple fashion common to apostolic times. As baptism was the door of the church so the communion was the bond of fellowship among the members. It could be rightly observed only by those who had been regenerated and admitted to church membership by baptism. The Supper was a commemoration rather than a sacrament. It was rigorously restricted to members of churches of like faith, the argument being that such churches alone were entitled to be called churches of Christ, since they alone insisted upon adult and regenerate church membership.

Being radical in many of their views, and even revolutionary in some, the Anabaptists could countenance no class distinctions of any kind. The pastors were on the same level exactly with all of the members. The churches were independent democracies, in which individualism had full scope. No external control of any sort was allowed, and no church had jurisdiction over any other church. No combination of churches nor any ecclesiastical body could exercise any compelling power over the individual company of believers. Beyond this also no connection, near or remote, between a church of Jesus Christ, the organ of the Holy Spirit, and the state, the organ of secular authority, was for one moment to be considered. The whole great protest of the Anabaptists sprang logically and directly from this attitude with reference to the local church, its character, consti-

tution, membership, offices, and ordinances. More than this. In spite of the attempts to show that the Continental churches of today are an independent growth, the struggles and triumphs of the earlier churches, their attitude and their convictions, are still a vital and effective molding influence. Rev. Gustav Gieselbusch, of Berlin, speaking of this, says that the powerful spiritual forces at work in the German Baptist churches of today are to be traced directly to "the apostolic ideals of the ancient German Baptist movements."

THE PRESENT CONTINENTAL VIEW

We have come a long way since the sixteenth century. Yet, through all the changes of creed and system, through all the developments of theological thinking, through all the progress of church life and work, there have been singularly few amendments to the type and ideal of a Baptist church, wrought out in tears and prayers, in toils and agonies, by the Anabaptist heroes of the age that has passed. Still, for instance, the primal and pivotal idea of a church is that it is a company of people who have been regenerated by the blood of Jesus Christ, baptized in his name, and organized for service in his holy cause. This principle remains the same. Outside the realm of the things which are central, however, there have been divergences, changes of emphasis, and important modifications of the earlier view.

It is necessary, then, in order to understand the present Continental view, to consider the special influences which have assisted in shaping it. Some of these influences were quite as active in the days of the Anabaptists; some far less so, but nearly all of these influences tend to differentiate the Continental view of the church from that held in England or America. They may be named categorically and described briefly.

1. *The ungracious and illiberal spirit of the great state churches.*—This drives Baptists together and intensifies loyalty. In this twentieth-century, far-heralded epoch of enlightenment, Baptist churches suffer and struggle in so-called Christian countries, in Spain and Italy, in Russia, and even in Germany. The spirit of caste and canting hypocrisy in certain sections of the state Church of England is now and then hard to bear, but the spirit even of High Anglicans is much more liberal and kindly than that of the Lutheran church in Sweden and Germany, the Roman church in Italy, and the Greek church in Russia. In those lands, by every form of active opposition,

and often by bitter persecution, the effort is made to force the Baptist to feel that he belongs to an inferior order. Such treatment drives men to the place of clear vision and resolute purpose. It breeds heroes. The idea of the church, and the worth of the church, to which at such personal sacrifice they give their allegiance, is much more significant than it would be under ordinary circumstances.

2. *The critical and suspicious attitude of those in authority.*—This has a purifying effect. The subtle cruelty of sting and slur and cynic's stab is sometimes more difficult to bear than the aggressive warfare to which reference has just been made, but it compels great caution and a wholesome self-examination on the part of the churches. The discipline of the Continental Baptist churches is more rigorous in conception and far more strongly enforced, than in England and America. Since eyes are so watchful and tongues so ready to report each evil thing, the pastors and churches are doubly zealous to present themselves holy, unblamable, without offense.

3. *The formalism and worldliness of the state churches.*—An empty ritualism has driven the advocates of a regenerate church, by a strong reactive influence, to the utmost simplicity in life and worship, while worldliness, masking itself under pious forms, has compelled a more virile spirituality among those who seek and love the truth. These earnest men and women have no ambition to erect a rival establishment, but every impulse to create a Christly brotherhood, and to foster a method of worship entirely free from ceremonialism. Consequently their public services are conducted in much less elaborate fashion than are ours. These are often so plain as to seem barren and uninspiring. On the other hand, the genuineness of these quiet people is in startling contrast with the vain and artificial dignity which marks so much of the worship in churches of the Establishment.

4. *The poverty of the people.*—The Baptists of the Continent are humble folk, gathered chiefly from the lower strata of society. To them the faith of Christ, and the church body which represents that faith, are the very life of their life. These poor and illiterate people, when converted, prefer the direct type of government and the unostentatious forms of worship which they find in churches of our denomination. This is especially true among northern nations. Again and again they have set themselves, quietly yet very firmly, against attempts at closer organization and efforts to formulate a more centralized policy.

5. *The Baptist ideal of religious freedom.*—Even as the oppressed of other nations seek these American shores for the enjoyment of a fuller liberty, so, many who remain in their own lands find the guerdon of soul-enfranchisement under the shelter of those churches which profess and practice a democratic faith. The Russian, the German, the Swede is in bondage to both church and state. In neither does he find that freedom for which his soul frets itself. So he gladly welcomes a type of religion which gives him relief from one of these bondages and strengthens him to endure the other cheerfully. The recent rapid growth of our churches in the three countries just mentioned is due largely to the fact that the people have discovered the genius which inspires our Baptist system. It is said that the marvelous increase of churches and members among the Free Baptists, usually called Evangelical Christians, of Russia, has been so great, especially in St. Petersburg and throughout the southern provinces, that they now outnumber the regular Baptists in that country. The freer faith of Baptists of an Arminian stripe appeals to the people of despotic Russia even more strongly than the free faith of Baptists of the more Calvinistic type.

6. *The absence of the speculative element in religious teaching.*—This places the Baptists in strong contrast with most of the intellectual and cultural life of the time, in Continental countries. A recent report from the Swedish churches affirms that “the spirit of unrest due to present religious and social conditions continues. The struggle is on between state and free churchism and between orthodoxy and modern rationalism. Doubts and denials create the atmosphere of the day. The Christianity of the church and religion as a whole are openly abandoned, and atheism, anarchism, and culture take its place.” Speaking of the graduates of the Theological Seminary at Hamburg, one of the foremost leaders of the denomination in Germany says: “They are all of them holding fast the faith once delivered to the saints, and are not carried away by the rationalism and criticism of the day. They are the strenuous opponents of a nominal Christianity and preach a living Savior and a faith of the heart.” Few of the members and few of the pastors are caught in the currents of scholarly conflict which sweep past them. They are eminently practical, with great duties on hand. They are removed more completely than we can very well conceive, from the intellectual life of the age.

The Baptist Seminary at Hamburg, though it was founded more

than thirty years ago, still devotes two of its four years' course of study to "general education," because, as one of its leading supporters explained a few months since, most of its students come from the common people and have when they enter the seminary a very meager preparatory training.

7. *The sanity and strength of the Baptist leaders.*—What they may lack in learning they make up in zeal. Though Baptist churches in France are few and feeble, they are in dead earnest. Reports from three of the strongest of these churches mentioned with great joy these facts. One had welcomed a number of converted drunkards, whose changed lives were the wonder of the community. The second was situated in a swarming population of miners, and carrying forward a most productive work. The third was preaching the gospel to factory laborers. Summing up the whole practical side of the situation in the Franco-Belgian churches, the writer of the report shows how, under wise and careful leadership, the churches, composed almost exclusively of working men, have given or found among their friends for the support of the Lord's work, the enormous sum of \$11,856.00, an average of \$11.29 per capita. Not only in France but throughout Europe this sense of responsibility for the support of the church is strongly developed. The people are abundant in Christ-like ministries. Church work is a crucial test of church worth.

The various influences which have just been indicated and analyzed are recognized as formative by those who have followed carefully the development of Baptist church life in Europe. These influences, combining and co-operating, as they have done more or less fully in almost every Continental country, have evolved the idea of a church which is spiritual in essence, simple in organization, democratic in government, rigid in discipline, strictly evangelical in teaching, and tirelessly evangelistic in motive and effort. These qualities have inhered in the Baptist idea from the very beginning, but with us in America every one of these qualities has been relaxing, while on the Continent they have been reinforced and brought into bolder relief.

By ridicule, by persecution, by the opposition of the state churches; by the menace of officialdom; by the lack of wealth, prestige, and scholarship in their own ranks; by the constant sense of a great and holy task to be performed in their Redeemer's name, these churches have come to entertain what may be termed an ultra-Baptistic view.

The Continental churches are most Baptistically Baptist. The various special influences operating upon the Continental churches have not caused any deviation whatever from accepted Baptist principles, but have procured a decided accentuation of the historic Baptist position.

GENERAL CHARACTERISTICS

It remains to sketch broadly the general characteristics of the Continental conception.

1. *It is founded directly upon the New Testament.*—Primarily, these people's eyes are not open toward the church but toward the Scriptures. They survey the church through the medium of the Word of God. They seem anxious, almost painfully anxious, not to construct a church a single whit more ornate or more intricate in mechanism or more comprehensive in general design, than that for which the New Testament gives them precise orders and specifications. The Confession of Faith of the German churches puts this clearly enough in the words, "The church is a union of the true disciples of Christ, who have been baptized into his name, such union being regulated in all things by the Word of God. The unchangeable rule and plumb-line of the church remains the New Testament."

2. *It is pledged to orthodoxy.*—To use a homely phrase: "It is so straight that it bends over backward. There can be no mistaking the import of the Confession of Faith of the French churches. It declares that a church is a company of baptized believers, who have accepted the evangelical doctrines and by their baptism publicly accept these doctrines and pledge themselves to put them in practice." The French Baptists, though few in numbers, have a relatively larger number of trained and scholarly men in their ranks than the Baptists of any other Continental country, so this insistency upon sound doctrine is all the more significant. In the estimation of Continental Baptists no church is a Baptist church, no church a true church, which does not build itself solidly in every part upon the New Testament, and which does not require, as a condition of membership and a final test of efficiency, absolute loyalty to the doctrines of evangelical Christianity.

3. *It observes the ordinances in strictest fashion.*—Great stress is laid upon the importance of the two ordinances "established by Jesus Christ and to be continued until he come again." They are constantly referred to as "holy baptism" and "the holy supper." Baptism, the

immersion of the whole body in water, must precede admission into the local church and participation in the communion. This initiatory rite, to quote from one of the accepted Confessions, is "the solemn declaration of the sinner who has recognized the frightfulness of sin and the damnability of his entire being."

The Lord's Supper is "an inestimable means of grace." The various confessions and statements of doctrinal belief are very painstaking at this point. It is a church ordinance, exclusively for those who are converted, have become definitely God's possession, and have been baptized by immersion. In the Supper "we proclaim Christ's death as the sole means of life and salvation," and we commemorate "his bloody beauty." In this symbol Christ gives his body and blood "to be partaken of spiritually."

4. *It is a pure democracy.*—As already indicated the European churches glory in their independence. Scriptural authority and apostolic usage have great weight with them, but beyond that there is absolute freedom. They have an abiding horror of the specter of external authority. They carefully safeguard their associational gatherings to prevent any interference in the complete autonomy of the individual churches. Even the Bundes-Konferenz, the German national Baptist organization, in which the eight associations of churches are united, and which has oversight of all missionary, benevolent, educational, and publication interests, has been described as "the most democratic body in our denomination." It is wise enough, and wary enough, not to encroach upon the ever-blessed principle of local church autonomy.

In the matter of credal statements the same spirit is shown. The earlier attempts to construct confessions of faith, in both Sweden and Germany, were stoutly opposed, on the plea that "our only creed is the Bible and we want no adumbration of a creed in *fixed confessional statements*." In church offices there must be liberty and equality. The recognized officers are preachers and deacons, or preachers and elders, who are chosen and ordained by the churches, but have no distinctive rank. The deacons or elders have commonly a larger service to perform than with us, being frequently authorized by the churches to administer baptism and the Lord's Supper, but there is here, as everywhere, an utter absence of any class distinction.

5. *It is an efficiency organization.*—No characteristic of the Continental churches is more marked than their practicality. In this

their great strength lies. This is seen (1) negatively, in the administration of discipline. A church founded on the New Testament, and directly responsible to Jesus Christ, must keep itself pure. The order given in the eighteenth chapter of Matthew is to be followed by every member and in the case of every member, pastor or layman, rich or poor, man or woman, without distinction. The church must, "in accordance with the rule of its founder, exclude by an orderly vote those of its members whose walk contradicts their confession." Members who have been "guilty of gross sins, causing public reproach . . . and whose bare word for the time deserves no confidence, are to be excluded in the same way without regard to assurances of penitence."

Thus the churches must, negatively, by strict disciplinary measures keep themselves sound and pure and fit for spiritual service. Also (2) positively, by incessant and productive labors they must prove their loyalty to Christ. This idea seems constantly in the very forefront of the thought of the Continental pastors and leaders. The churches must prove their right to live by living. They must "be instant in season, out of season, always abounding in the work of the Lord." They must exemplify their faith and their knowledge of the truth, by their Christly fellowship, their consecrated beneficence, and their missionary zeal.

Whether under strenuous twentieth-century conditions the Baptist churches of Continental Europe are fitted for extended campaigns and intricate and perplexing conflicts, may be to many minds a question. Yet is it a question? The conditions today are no more severe or trying, the leagued forces of evil no more bitter or heartless, the material resources of the churches no more insignificant, than in the days of the apostles. On the other hand, the Continental idea of a Baptist church, apart from certain questions with regard to the ordinances, more nearly approaches the simple, spiritual, evangelical, and evangelistic ideal of apostolic times than that of any other church or group of churches in the world today. The issue should be as glorious now as then.

PRESIDENT NEWMAN: We now come to the "American View," which will be presented by Rev. Chas. H. Watson, D.D., Belmont, Mass.

REV. CHARLES H. WATSON, D.D., then read the following paper:

WHAT IS A BAPTIST CHURCH? THE AMERICAN VIEW

Satisfactorily to answer this question, we must divide our attention between the ideal and the actual. The ideal must be clearly grasped, and the actual must be faithfully described. We have no perfect church disclosed in the Scriptures; we have an ideal life, and a perfect inspiration and example. The entire history of the church, from the apostolic time until now, is but a record of the clumsy, stumbling, yet earnest effort to realize that ideal life and plant it in the world. That history constantly has repeated itself, for it is a continuous tale of devoutly remembering and of "straightway forgetting." One has said, "the crowning proof of the divine origin of Christianity is in its survival of the advocacy of its advocates." Yet it is more than a survival. There is something in it that constantly renews itself; for the need of every time, the apostasy of every period, the spirit of every age, only bring the Christ-life more freshly to view, and press upon us the desire, expectation, and duty of its realization. The life is ever possible, the inspiration always at hand, the example always beckoning. There is no other explanation of the power of self-correction in human society, and of the slow yet certain progress of the race; for the history of the Christian consciousness, with all its paradox and confusion, is but the disclosure of the Holy Spirit guiding us into self-subjection to the teaching and ordinances of the Savior.

Looking then toward the apostolic age, what do we find? Life—not an organization; life in individual believers; life, and life to spare. No one was rearing an institution. All were preoccupied with living; and living "not unto themselves." Wherever there was a group of living people "called out" of sin and death, there was a church. Every early rendering of that word *ecclesia* was "congregation"—that was significant. An assembly of the living—they were not yet ossified into a structure: that savored of the old order. Now *men* were the church: living stones were the holy temple. It was an entirely new sense—the sense of life and liberty in the Spirit; the sense of individual relation to God; the sense of fellowship with men; the freedom to *be* and to love, and to multiply. The world had never known anything like it. Instinctively everything they did was consistent with it. Life was concerned with the living. Spirit was meeting with spirit. The word of God had free course and was

mightily prevailing. Of building temples the record is barren; of crowds swept into great auditoriums and leaking out again, there is nothing; of solemn festivals for the exhibition of ecclesiastics and their elaborated "polity," not a trace. It was a pure spiritual democracy in which One was "Master, and all were brethren." It was a faith and a fellowship; and its outstanding characteristics were simplicity and freedom.

This ideal life, so made actual, is even more impressive, seen against the dark background of paganism as it was then.

Yet it is the apostolical inheritance that makes the accurate remembrance of paganism difficult. The persistent sanity and decency the apostles inspired in us make the tale of degenerate Rome too incredible to be retained in its baseness of detail. But the horrible story is written, though the writers blush when they tell it. The devil had become multitudinous. He was in the slave, in the task-master, in the mercenary soldier, in the heart of woman, in the statesman, philosopher, pagan, poet, and priest; and in the ratlike barbarian hordes crouching at the borders. The lure of her splendid competency and consummate art can never beguile us to forget that ancient Rome went to school to her own devils, and learned only to multiply her infamies, and make bottomless the abyss of her despair. She had sucked the blood of the races only to spawn vampires. The fulness of time had come. The pagan full of the worst—the Christian full of the best. God had brought them face to face.

Now life moves from a new center, and completely reverses its program. The characteristics of the apostolic epoch were its love, its witness, and its martyrdom. Pure love was a new flame, a spiritual joy. It made its witness an ecstasy; and in martyrdom, both love and witness were triumphant. This spiritual afflatus, this love-life, had to organize a fellowship apart from the pagan social fabric. Thus the first contention of the apostolic age was with the moralities; so both in the Book of Acts and in the Epistles we have glimpses of families and neighbors which were called "churches." They had their revelation, and were saturated with their tales and traditions of the Savior's life. The breath of their Savior and his apostles was upon them. The immanence of the resurrection life was the sweet secret of their ecstasy, and the Holy Spirit used it for his propaganda.

With all their faults, they began to compel the confidence and admiration of the pagan life which they gradually improved. Yet

inevitably in the gradual assimilation between the pagan and Christian there was a spiritual loss and compromise. Then came the scandal of heresy, and the grosser scandal of schism; then the fury of persecution and of religious wars, and the struggle with absolutism in church and state. But with the fall of imperialism, through the period of the Middle Age and Mediaeval church, beneath the idea of asceticism there walked the Spirit of God with his people. Slowly he trained the witnessing Christian to a sense of responsibility for his brother, his neighbor, and his enemy. There slowly emerged in the Christian experience, out of its woe and perplexity, a sense of civic responsibility—a vision of justice for all. God opened for them a pathway in the sea to this virgin continent, upon which they flung their passion, their aspiration, their desperation, and under this inspiration they subdued a wilderness and planted a Christian state.

The Puritan was a heroic figure, girded by the forces of his age for a mighty task. But it was now when he was so soon blindfolded by the old, cruel superstition that he had spurned, that God raised the Baptists to unbandage his eyes. When the Puritan was hugging the old enemy he had fought—absolutism—and ended by worshiping it, the Baptists refused to bow down. They brought again the apostolical vision of love, simplicity, and freedom, and stood as God's rebuke of hatred, intolerance, and violence. Their genius and the genius of the apostles was the same: soul liberty. With that blessing of the Lord, they rebuked the hysteria of the age; and were ready to be persecuted, to bear their full witness to it, and to show the wickedness of intolerance. The Baptists contended that in order to make soul liberty an abiding blessing, it must be embodied in this later democracy just as it was the heart of apostolicity. There they stood without a flinch; and the whole world is coming round to them.

A spiritual democracy is the triumph of the Holy Spirit. In the struggle for its full achievement, the place of the American Baptists is in the lead. And there we find ourselves possessed with both an advantage and an opportunity. Our advantage is in our apostolical inheritance, and traditions; and our opportunity is in being where God has planted us, in the heart of the American free social state. The doom of the pagan democracy is written; the triumph of a spiritualized democracy is yet to be won.

Therefore, in the strictly American view, a Baptist church is a fellowship scripturally conceived, and faced by a great spiritual

opportunity. It is not claimed that this is the view of more than one Baptist—who would dare speak for more than one? It is claimed, however, that it is far more profitable to consider such a view, than to attempt a description of the conventional aspect of the average American Baptist church. What we need most is to know where we have parted with our ideal, and in what we have been un-American, and un-Baptistic.

In the Book of Acts our ideal is clear. It is individual belief in Jesus Christ, and self-subjection to him as the divine and risen Lord. This faith gave the believers a fellowship, and yielded a life of simplicity and freedom. The resurrection life, and accompanying "Spirit of truth," were the all-absorbing reality. They went everywhere teaching, preaching, illustrating it. This main current of thought and feeling easily bore everything contributory and helpful upon its bosom. Always it raised the one great issue: belief in Jesus, and practical obedience to him. Behind it was the united pressure of spirit-guided souls. No smaller issues were allowed to obscure it. Conscious deflection from it was not yet tempting avoidance by petty substitutions. Neither could the letter kill while so abundantly the spirit was giving life. They had the Christian and doctrinal perspective that always comes when souls are occupied with the living word, and co-operating with the guiding Spirit; when the saints of God are witnesses instead of wrangling lawyers. The two symbols given were in their place, winning their way, as they helped to utter the joy and meaning of the resurrection life, and the love-fellowship in the Lord. The ordinances were simply practiced—without evidence or suspicion of difference. In the New Testament, baptism is more in evidence as a joy than as a dogma: more as the rapture and privilege of an obedient soul, than as something provoking controversy and creating schism. The climate and the custom welcomed it. It was like a standard of the new spiritual order—symbol of something vastly greater than itself. Not yet were they "taking the image for the thing." There were times when neither the Lord nor the apostles baptized. There was no time when the great concern—life in the Spirit—was not pressed home upon human hearts. That was the chief duty and privilege of believers.

The other ordinance was as spiritually conceived and as freely practiced. They "broke bread from house to house." It was the glad feast of the Lord of love and his lovers, and its perfect symbolism

made real the life given and the life received. They simply observed it "in remembrance of him." No hint is ever given that it was the place for close line-drawing, or that either ordinance had mystical magic in it, available to initiated believers, and denied to other believers. Faith, that clarified duty and included privilege, set men free to do duty and enjoy privilege. That fact is so clear, and the faith is so dominant, that you might take out of the New Testament every reference to the ordinances, and great waves of saving energy would rush through it without our missing them. But they are there—not to be displaced or misplaced but placed and loved.

Have we in any respect parted with this ideal? Of course all sects have done it—we are not exceptional. The guilt of it, and the sad schism that now stands abashed before a world needing the Christian witness, is a reproach, perhaps equally shared with others. But obscuring our ideal by preoccupation with ordinances has brought us face to face with a dilemma—this: the Christian world has the impression that we stand for ordinances alone. How did they get that impression? Who gave it? When we get into the main stream of apostolical witness, both doctrine and symbol take their true place; the one never becoming a stumbling-block, nor the other putting in shadow the reality of which it is but the sign.

Besides parting with our great purpose, have we kept ourselves out of the current of the distinctively American life?

The world is all about us. Every hour we are catching the overflow of Europe and the Orient. It comes with its weight of ignorance, restlessness, and desperation, adding another menace to the problem of the old slave-race in the South. These races bind us to their sources as well as to themselves. We are the witnesses of the spirit to them. To give that witness we must live, not in Palestine but in America. Intensity of belief determines the fervor of witness, and its fervor makes it energetic and masterful. That is the explanation of the apostolic witness. We must not only admire it, but practice it here. Even paganism came to admire it. Modern paganism is also ready with a kind of religious admiration. But it is a long step from admiration to obedience. We have been more willing to admire the "Holy Land" than to make this land holy with our witness. Now an emergency is upon us. The swing of the pendulum of Christian emphasis is from dogma to practice. Obedience to God takes the form of individual and civic responsibility. The epistle of

James is becoming a second Book of Acts, in which faith appears in its practice. That is apostolic witness for us. These alien races within our borders quickly shed their strangeness, in response to a sympathetic approach. They love the tonic of our free, democratic air; are proud to steep their families in our language and our life. Their children take our flag to their hearts and insist that they are "American"—freeborn. Have we seen this admiration as our opportunity to bear living witness to the faith that made possible the democracy which they admire? It is possible to admire and possess trophies, and to forsake the heroic witness that won them. What is the significance of China's present choice? Shaking herself free from her age-long oppressions, she clutches, not our faith, but our democracy. Our more than fifty different Christian missions within her domain have wrought confusion, putting our simple faith into obscurity; but our democracy is fair, clear, necessary; and to seize it, she winks at our atrocities—our slavery, opium, rubber, and rum, and sees only our ideal with the passion to make it actual. We have now more races to assimilate than Christian differences to adjust. The inflow and fecundity of these peoples may form a majority that can play with our democracy, and make of it an entertainment and a convenience. Therefore our task grows so serious that it compels an adjustment of differences, and a united apostolic propaganda. These races refuse to take our differences as seriously as we do who have inherited them. Our democracy is their attraction: it is the free, elastic spring of the people toward their own. It is for us to seed them with our spiritual principle: a liberty seminal and unchanging; also a supple adaptability in the practice of the principle: "Lord, I am Thy bondslave: Thou hast loosed my bonds!" That is the articulation of the spiritual democracy of the apostles to this greatest experiment in political democracy the world has seen and upon whose success the world waits.

Behind the shrinking margins of the Greek and Roman churches, beneath the anarchy of Protestantism with its acute anxiety and distress, a steady current bears us away from that old literalism which made holy ordinances an amulet, a spectacle, a rubric, a contention, or a rhapsody. Instinctively the Baptist attitude to such a movement is friendly. Easily we may be foremost in Christendom to exalt these ordinances as a tryst between humanity and Jehovah in that shuddering impact of modern paganism with the church which

our materialistic century discloses to us. The automobile is already on the Sahara; Khartoum is a health resort. Furs from the South Pole are on the London market. South America is crossed and recrossed in the private car. Asiatic millions are seeking to touch the hem of democracy's garment. Shall we meet them with the overmastering apostolic blessing—or shall they overwhelm us with their fury and their armaments? What does such a world-movement mean for the American Baptist church, with the birthmark of the apostles upon her—freeborn, free-privileged, and planted in this free soil? Does it not mean leadership in the struggle toward the yet far-away goal—a spiritual democracy?

That love-life is the light, the salt, the leaven, the seed of the Kingdom.

PRESIDENT NEWMAN: This concludes the written papers. There is now opportunity for extemporaneous discussion. The rules provide that any member of the Baptist Congress, who, by sending his card to the Secretary, signifies his willingness to speak on the subject under discussion, may speak on the subject. No cards have been sent, so far, but I notice the rules do not prohibit those who have not sent cards, from speaking, should they so desire.

PROFESSOR GEORGE B. FOSTER: I was much impressed by these instructive and—I will add—edifying papers.

At the same time, it occurred to me that, underlying the historical and hortatory presentation of the subject, there was something fundamental and systematic that should be called to the attention of a body like this.

I am not sure but that I have the mission in the world of saying the unpopular and distasteful thing—and of getting into trouble, consequently. But the habit is upon me, and I have something in my mind tonight, and I think I shall feel better after I have said it, and more honest with you.

Now, a Catholic church is institutionally complete without membership. It is *universalia ante rem*. But a Protestant church is *universalia post rem*. A Catholic church is a cause, of which the membership and the experience are the effect. A Protestant church is an effect, of which the membership and the experience are the cause. In a word, with Protestants—and Baptists are the radical wing of Protestantism, protesting against much of even Protestant-

ism—experience precedes institutions and makes institutions—institutions that are instrumental and auxiliary to experience.

Now, in that case, if new situations arise and experience changes, so that in the service of experience the institutions need to be changed and readjusted, it is duty to experience to bring about change in its institutions, and to readjust them to the new situations.

Take the Constitution of the United States. No man of reason and equipoise would favor capricious, or precipitate, or unnecessary changes in so organic a feature of our national life. But, for all that, the Constitution is not above the people who made it; but the people who made it are above the Constitution. If man has the right to make the Constitution to serve him, he has the right to change it to serve him. If the people who made the Constitution moved on through new seas, and under other stars, where a change in the Constitution would serve their life better, they have the right to make that change, as they had the original right to make the Constitution at all.

So with Protestants, and with Baptists: Christian experience made the church—and, since that church, with its institutions, was made, experience has come into a new world, with new situations and knowledge; and if it will serve the purpose of spiritual life to change the institution or polity, or rite of the church, that spiritual life has not only the right but the obligation to change it in the interest of its usefulness. Shall we Baptists who repudiate a binding dogma submit to a binding rite? If it is true that our Baptist organization, with its institutions, is not adjusted to our modern needs, it is our duty to make the adjustment.

The one thing in our Baptist institution which forces it into self-contradiction, and contradiction to the spirit of Jesus, is its ritualistic legalism. The duty of the hour is to change this.

Besides, are we Baptists going to accept the conclusion of historical biblical science, or are we not? We undertake to adjust our beliefs to Copernicanism, and also to evolution; why not to biblical as well as to natural science?

Now, biblical science has concluded that Jesus never founded any church, nor ordered any to be founded; that he never instituted the rite of baptism, nor ordered that rite to be instituted; that he never instituted our ecclesiastical Lord's Supper, and never ordered anybody else to do so. That being the case, since One is our teacher, even

Christ, and since we Baptists claim loyalty to his Spirit, what right do we have to establish our two church ordinances as church law, inviolable, unchangeable, binding, to the retarding of our progress, to the handicap of our movement toward Christian union throughout the world, to our misapprehension of religion, and to our conflict with the mind and motive of the modern world? The time has come when we must face this problem. I have time but to add that, not the worth, but the legalistic bindingness, of these institutions, would be certainly changed for Baptists by historical and religious criticism.

SECRETARY GESSLER: I wish to call your attention to the very cordial invitation to visit Cornell University tomorrow morning.

I wish also to call your attention to the fact that the General Committee will hold its meeting immediately after the benediction has been pronounced.

It is important that every member of the General Committee shall remain.

PRESIDENT NEWMAN: I wish heartily to second the invitation to visit Cornell University. I hope every member of the Congress here will accept the invitation.

We shall now listen to the benediction from the pastor of this church, Dr. Jones.

The benediction was pronounced by DR. JONES.

SECOND DAY

Afternoon Session

Wednesday, November 13, 1912

2:30 P.M.

President Newman called the session to order. Prayer was offered by Rev. Asa S. Fiske, D.D., of Ithaca, N.Y.

PRESIDENT NEWMAN: We are glad to have had the opportunity of showing the members of the Congress the Cornell campus, and some of the interesting things in and about the University; but the greatest treasure we have at Cornell is the gentleman who received us so cordially and hospitably at his home, Dr. Andrew D. White. There is no influence so great as the influence of a great personality.

Ex-President White, the first President of Cornell, who has been the intellectual father of the early graduates of that institution, is more than a learned man, prominent as he is as a scholar all over the world. He is more than a great diplomat or ambassador to foreign countries. He is a great personality, a personality which, somehow, takes hold of both the intellects and the souls of men. No one can listen to an address from Dr. White without feeling something of the inspiration of his own spirit. He has endeared himself to all of us—especially in these later years.

One reason why I have thought it worth while to speak of him just now, when we were so lately with him, is because of the growth and development of his spiritual nature. I am not sure that I ought to say this—perhaps some of us have grown up to his stature—but I remember the days when he wrote *The Warfare of Science and Theology*, when in certain religious circles he was looked upon as an enemy to religion; but there was a deep spiritual purpose in his heart, even then; and, in later years, when the religious world has grown in a measure up to the larger view which he had taken, it seems as if he himself has drawn more closely in touch with the religious world; and I regard him today as one of the most deeply spiritual men in our midst. You will always find him in his pew at the Sage Chapel on Sundays. He often goes twice a day; and I have

known him during the last year to come a third time down here to church. He appreciates the great things of our faith.

I suppose that in any list of the half-dozen greatest men of our country now living, the name of Dr. White would be included.

I want to say that I shall be obliged to be absent much of today, and a part of tomorrow, which I very much regret, and so Mr. Clapp will preside; but I hope to be with you again at least as early as tomorrow afternoon.

VICE-PRESIDENT CLAPP: The subject of this afternoon session is "The Effect of Democracy on Religious Thought and Practice." The first writer is Professor S. Zane Batten, D.D., Philadelphia, Pa.

PROFESSOR BATTEN then read the following paper:

THE EFFECT OF DEMOCRACY ON RELIGIOUS THOUGHT AND PRACTICE

In these latter days one of the most fateful movements of all the ages is gaining direction and momentum. It is the steady, irresistible, world-wide coming up of the people out of obscurity into authority. The rank and file of men are coming to political self-consciousness and political self-direction. They are more and more denying the divine right of kings, not only to govern well or ill, but to govern at all, and they are claiming that all just governments rest upon the consent of the governed. The past four centuries have witnessed a great and significant change in social and civil affairs—the transit and transfer of authority and power first from the one to the few; and then from the few to the many. The signs of the times indicate that the age of kings and autocrats is passing and the age of the people is coming. In a large sense it may be said that the progress of a people, its degree of political and social development, is measured by the place which the people themselves occupy in the affairs of government. In some lands this democratic movement is just beginning, in others it is at best only an approximation; but in all lands its complete realization is only a question of time and definition. The democratic drift is a world-gravitation and the shoulder of the eternal is behind the lifting tide.

The question before us is concerned with the relations of this world-movement called democracy to religious thought and practice. Clear thought on such a question as this is essential; hence we need

some accurate definitions. The democratic drift is most pronounced where Christianity is most regnant; hence we must first note which is cause and which is effect. Then we shall be in a better position to show the relation between democracy and Christianity.

I. THE CHRISTIAN ORIGIN OF DEMOCRACY

The term democracy is an old one, as old at least as the time of Herodotus. And the familiar use of the term by the historian suggests that it had behind it considerable antiquity. Thus the Father of History records a discussion of three Persians concerning the relative merits of the various kinds of government. While this discussion may be the historian's own invention, it yet indicates that the idea was a somewhat familiar one. A century later Aristotle devotes a large part of his work on *Politics* to a consideration of this form of government, and many things indicate that there were many democratic states in this age. The great days of Grecian life, the times when hope was young and genius flourished, were the days in which democracy was more or less regnant.

But while the term democracy is an old one, we find that democracy in the modern sense of the term was wholly unknown in the ancient world. Thus Thirlwall says: "The term democracy is used by Aristotle sometimes in a larger sense, so as to include several forms of government, which, notwithstanding their common character, were distinguished from each other by peculiar features; at other times in a narrower, to denote a form essentially vicious, which stands in the same relation to the happy temperament to which he gave the name, polity" (*Historian's History of the World*, III, 179). A study of ancient records will show that no philosopher or statesman in ancient Greece ever conceived of the sovereignty of the people universal and imprescriptible, but one and all based citizenship in the state upon the possession of certain privileges and prerogatives. This much must be said, however, that these Grecian experiments, voicing as they did a splendid aspiration after life and liberty, remained to fructify the thought of man and to produce great results in far-off ages.

It is not possible here to retell the story of the birth and development of modern democracy. But it may be said that it is the ideal of many peoples and the resultant of many influences. One of the most significant contributions to the democratic movement is made

by the Germanic peoples, both on the Continent and in their new home—England. Thus John Fiske is partially justified in the statement that American history was not begun with the Declaration of Independence or even with the settlement of Jamestown and Plymouth: but it descends in unbroken continuity from the days when stout Arminius in the forests of Northern Germany successfully defied the might of imperial Rome (*American Political Ideas*, p. 7). The truthful student of history has no desire to minimize the struggles and achievements of man in the past. We must appraise at its true value every democratic aspiration and effort of antiquity. But the facts are plain and their meaning is evident. We find the term democracy in more or less general use for twenty-five hundred years; we find approximations toward democratic government in many lands, in Greece, in Germany, in England; in several lands through various influences we find that the ground is prepared for democracy. But democracy, in the modern sense of the word, we cannot find anywhere in the world till after the Reformation.

At various times and by various men efforts have been made to trace the beginnings of our modern democratic ideas, liberty, equality, and fraternity. It has been claimed by some that these great ideas have been created by skepticism and unbelief, and consequently that we must find their origin in such men as Hobbes and Locke, Rousseau and Paine. Discussion of this position is not needed, were there space. Such specialists as Borgeaud and Jellinek, Oscar Straus, and Professor Ritchie, all agree in this, "that the idea of legally establishing inalienable, inherent, and sacred rights of the individual is not of political, but of religious origin" (Jellinek, *Rights of Man and of the Citizen*, p. 77). The "Declaration of the Rights of Man and of the Citizen," by the French Assembly in 1789, it is sometimes supposed, is but the formulated exposition of the ideas of Rousseau and his school. But Jellinek has shown most conclusively that the principles of the "Contrat Social" are at enmity with every declaration of rights and consequently that we must look elsewhere, even to America, for the real sources of these declarations. For the high-sounding phrases of the French Declaration are "for the most part copied from the American Declaration or Bills of Rights" of Virginia and other states (Jellinek, chap. iii). And in America the ideas that find expression in these Declarations and Bills can be traced back in an unbroken line to the great ideas of the

Reformation. In the truest sense of the term, modern democracy is the product of the Reformation, and it cannot be understood apart from this great movement.

The Reformation we now see was not primarily theological but social. And the Reformation it is no less evident was motivated by the great fundamental truths of the Christian Scriptures. It is prophetic of many things to come that the first book—according to tradition—to issue from the newly invented printing press of the fifteenth century was the Bible itself.

It is not possible here to follow the development of this modern democratic movement. The Scriptures are placed in the hands of men and everywhere great results begin to appear. The new seed is sown broadcast and in a hundred places men begin to voice a new demand. The peasants of Germany sought to realize these ideas, and drew up Twelve Articles which are the first charters of the new democracy. The seed of the new movement was borne to other lands, to the Netherlands, to England, and later across the Atlantic. And in course of time in the Providence plantations in this new world democracy in the modern sense began to appear. It was the glory of Roger Williams, so the historian Bancroft testifies, to found a state upon the democratic principle,

and to stamp himself upon its rising institutions, in characters so deep that the impress has remained to the present day, and can never be erased without the total destruction of the work. . . . He was the first man in modern Christendom to establish civil government on the doctrine of the liberty of conscience, the equality of opinions before the law, and in its defense he was the harbinger of Milton, the precursor and the superior of Jeremy Taylor. . . . Let then the name of Roger Williams be preserved in universal history as one who advanced moral and political science, and made himself a benefactor of his race (Bancroft, *History of U.S.*, I, chap. xv).

And Jellinek is no less clear in his declaration:

The idea of legally establishing inalienable, inherent, and sacred rights of the individual is not of political but religious origin. What has been held to be a work of the Revolution was, in reality, a work of the Reformation and its struggles. Its first apostle was not Lafayette, but Roger Williams who, driven by a powerful and deep religious enthusiasm, went into the wilderness in order to found a government of religious liberty, and his name is uttered by Americans even today with deepest respect (Jellinek, *Rights of Man and Citizens*, p. 77).

Thus modern democracy is a Christian product and is the direct result of Christian principles.

II. THE FUNDAMENTAL IDEAS OF DEMOCRACY

The term democracy we have seen is old, but the idea itself is modern. In ancient Greece it signified a form of government and as such was not held in high repute. Thus Aristotle, who gives us the first full and formal classification of states, speaks very slightly of it. He regards it as the perverted and degenerate form of polity, which he defines as "government where the citizens at large direct their policy to the public good" (*Politics*, Book III, chap. vii). With him monarchy, aristocracy, and polity are the true forms of the state, while despotism, oligarchy, and democracy are the perversions of these. The polity of Aristotle was a constitutional state under the control of the free citizens, who met in ecclesia to discuss and frame measures for the public good. But in these states, as he saw them, it happened often that some popular orator and unprincipled demagogue in an adroit and sophistic address appealed to and carried the crowd with him against the better judgment of the more thoughtful citizens. Then the democracy, the common people, overstepped the bounds of polity or public good, and supported only such measures as appealed to individual interests and the passing whim. In consequence of this inevitable tendency in democracy, Xenophon declares that in his native city the lot of the wicked and foolish was better than that of the wise and good.

In latter times the term democracy has come to represent every form of popular government. In the foremost democratic states written constitutions have been adopted, in many respects conforming to the polity of Aristotle. From one cause and another the term has been cleared of some of its unsavory associations, and has become the accepted title of that form of government in which the sovereign power resides in the mass of the people. Perhaps the most familiar and characteristic definition is that of President Lincoln, in his Gettysburg address, "government of the people, by the people, and for the people."

Thus far the term has signified a form of government and has been used with a political meaning. But democracy rests upon certain great fundamental principles; what we call political democracy is only one application of these principles. Thus the great

watchwords of modern democracy are Liberty, Equality, and Fraternity. Democracy believes in *liberty*. It affirms the right of every man to think his own thoughts and live his own life. It declares that man is free from all external and arbitrary restraint, that he may live and act out of his own initiative. It believes that every man's will is sacred and it is nothing less than a crime against the life of the soul to subject one will to the domination of another. Liberty it may be said does not mean the deliverance of the soul from law; it does not mean the privilege of making self the center; above all, it does not mean self-sufficiency and self-assertion. Liberty in its inner meaning is rather the privilege of choosing right and of submitting voluntarily oneself to the common good; it is the power of sacrificing self without restraint for the common life. The highest expression of liberty is found wherever "the strong yield up a measure of personal liberty for the sake of those to whom such liberty is full of irresistible peril" (*The Outlook*, August 31, 1907). The state, in the last analysis, is the medium of the mutual sacrifices and services of the people, and no society can exist without a degree of self-sacrifice and social service. The free state is possible where the citizens take thought for the common welfare, and freely sacrifice themselves for the common good. Thus true liberty is life in and through the life of all. Liberty is the recognition of the fact that men are brothers, with common interests, common rights, and common duties. Liberty, on its negative side, means deliverance from arbitrary and external rule. Liberty in its positive aspect means the voluntary submission to law, with voluntary self-sacrifice for the common good.

Democracy affirms the *equality* of mankind. It believes that every life has a meaning in the total meaning of society. It maintains that life is a great and sacred thing and should be honored wherever it is found. The time has been when men taught that humanity was composed of different castes all made up of different clay and having different values. Since this was so, the men at the top who were of finer clay had a greater value than the men at the bottom and were entitled to greater consideration. But democracy sweeps away at one stroke all such notions of the past. It affirms that men are all made of the same common clay and that every life has its own meaning and value. It does not teach that all men are endowed with the same talents and capacities. But it does teach

that every life has a meaning in the total meaning of the world, and every life has a value in the total values of society; and this meaning it asserts should be honored. It affirms that this meaning and value belong to man as man, to the so-called lowest as well as the so-called highest; they are therefore wholly independent of the accidents and accessories of life.

And democracy is an interpretation and illustration of *brotherhood*. It is needless here to inquire when the great conception of Human Brotherhood first dawned upon men. Many things indicate that it belongs to early times; this is certain that there were adumbrations of this truth in the thought and life of men long before the Christian era. And yet it was the Son of Man who first brought this supreme truth out into the daylight and made it the possession of the whole human race. It was he who first made this truth current coin; who first translated this idea into life and gave it spiritual force; he it was "who wrought with human hands the creed of creeds," and gave the creed vitality and power. It was not till the word that went forth from the Carpenter's lowly roof had been published by fishermen and tentmakers that the exclusive notions of the ancient world could be overthrown and the new truth could be established. All that has ever been said in eloquence and song "of the Brotherhood of Mankind," says Bayne, "dwindles into insignificance when placed in comparison with its practical proclamation, in the spectacle of Jesus Christ choosing as his disciples the fishermen and publicans, wandering homeless among the green hills of Judea and having as his audience the multitude" (*The Testimony of Christ to Christianity*, p. 160). It is true that this great truth of Christianity has been slow in getting itself inwrought into the thought and life of the world. In the church it has been accepted and applied. What we call democracy is an interpretation of this principle in political and social relations. This great idea of Christianity, when fully understood and faithfully applied, leads straight to democracy.

Thus far these principles of democracy have had a meager and partial application. Thus far they have been interpreted and applied almost exclusively in their political bearings; but this is not half the story. In these latter days the new wine of democracy is outgrowing the old political wineskins and hence the confusion and unrest of our time. Today the great principles of democracy—Liberty, Equality, and Brotherhood—are seeking and finding new

interpretations and applications; men are beginning to see that these principles are as wide as the world and as inclusive as life. Today democracy is outgrowing the old forms and is making new forms. It is becoming plain that democracy signifies the right and the power of the people to take into their own hands the direction of human affairs. It implies the right of every man to have a voice in the things that concern his welfare, whether political, social, industrial, ecclesiastical. It rests upon the fundamental principle of the value of the common man and his capacity to know his needs and to direct his life, and so it is a standing protest against autocracies of every kind, whether it be the autocracy of a pope or czar, a baron of trade or a lord of industry. Further, it demands a just and fraternal association of men in all the realms and relations of life. Hence it implies and involves ecclesiastical brotherhood, political brotherhood, industrial brotherhood.

Thus far democracy has been almost wholly a political doctrine, and being such it has spoken but a part of its message. Today the principle is gaining a new meaning and is beginning to speak its full message of social and industrial democracy. The meaning of democracy will not be fully understood and its message will not be fully spoken till it has become the democracy of all life.

There is much more implied in the idea of democracy than men have thus far recognized. There are implications of the idea that men thus far have hardly begun to suspect. In human thought and life there are several great vital architectonic principles that are as fundamental as life and as wide-reaching as the nature of man. And the principle of democracy is one of these. For democracy, we have begun to realize, is less a form of government than a confession of faith; it is the confession of human brotherhood based upon the divine fatherhood; it is the recognition of common aims and common hopes; it is an effort to realize in life and society the great fundamental truths of man-liberty, equality, and fraternity; in the truest sense, it is the statement of the Christian truth that one is your Father who is in heaven, and all ye are brothers. Since this is so, the democratic idea is a universal principle; it cannot be limited to any one sphere and relation of life; it can only become real as it finds expression in all the realms and institutions of society; to limit it in any way is treason against the very idea itself. Since this is so, democracy will never be more than a name and an approximation

till it is thus universalized in scope and applied all along the line. The name of democracy, we see, is one thing, and the fact of democracy is quite another thing. In the long run a people has just as much democracy as it practices and no more. And in the long run a people must either abandon its democratic faith or it must practice that faith in the whole of life. This brings us to the real heart of our subject; and suggests the problem that is most urgent in the life of today.

III. THE REALIZATION OF UNIVERSAL DEMOCRACY

It is true that modern democracy is a Christian product and grows out of Christian ideas. But as a matter of fact only a small fraction of Christendom has thus far accepted the democratic principle. A few churches of the congregational order have accepted and applied democratic ideas in church life and practice. But the rank and file of the churches bearing the Christian name have never confessed the democratic faith and have never applied the democratic principles. Thus far, as we have seen, the democratic principles have had a political bearing and application. Today we are beginning to see that these principles are universal in their scope, and can no more be limited in their sweep than the boundless sky. Today these principles of democracy which are so fundamental in Christianity are getting out into the open and are becoming the common hope and heritage of men. These principles, though Christian in source and power, are getting into the minds of men and are demanding a full interpretation and application. These democratic principles, which stand as a stranger at the door of many churches, are coloring the faith and shaping the lives and determining the fate of millions of men today. That is to say, the democratic principles are modifying the faith of men; they are changing the policies of churches, nations, and systems, and they contain the promise and potency of a change and reconstruction of the whole social order. This suggests three things which I shall briefly note.

1. The democratic faith is *humanizing the churches' doctrines*. In all generations the churches have believed in the fatherhood of God and the brotherhood of mankind; they have believed in the infinite value of the human soul and have had an interest in the downmost man. But in formal doctrine they have often denied this belief and in practice they have been largely Brahminical. Thus

for long centuries men professed the belief that a large part of the race lies beyond God's purpose of grace, that millions of men the Father in heaven has passed by without word or wish; that some men are made of fine clay as vessels unto honor, while others are made of despised clay and are vessels unto wrath. The old doctrine of predestination, whether in its Augustinian or its Calvinistic form, is simply unbelievable today. In the light of Christ's life and the democratic faith we are beginning to believe that it is not the will of the Father who is in heaven that one of his little ones should perish, that the God of Christ is against no man, that election is God's way of helping the many by means of the few, and that no program can be called Christian which does not include the downmost man.

Today a new note is creeping into the churches' thought which is changing their whole message. We are learning that God loves all and is interested in all. We are beginning to realize that Jesus Christ came not to save a few select Brahmins out of the world, but to save the very world itself. We are beginning to believe also that if men are weak and defective and mal-endowed and criminal, someone is to blame, and that someone is not the Father in heaven. We are beginning to affirm that Nature intends all to have a fair start, that capacity exists in every class and among all people and is a pretty constant quantity wherever found, and with fair opportunity the stunted members of our race may develop into full-grown men. Too long the Nietzsche doctrine has cast its blight upon our theology and practice. We owe thanks to Nietzsche for stating this doctrine for us in all its brutal bluntness: "There are only three aspects in which the masses appear to me to deserve a place, first, as blurred copies of great men, executed on bad paper and from wornout plates; secondly, as opposition to the great; and lastly, as instruments of the great; for the rest let them go to the devil and statistics." This doctrine whether given a theological or a literary form is a blasphemy against the name of Father and belongs to the troglodyte stage of human thought. This doctrine has become no longer possible to the man who believes in God and cherishes the democratic faith. The Son of Man, be it remembered, came not to save a few elect Brahmins out of the world, but to save the world itself. Any system of theology or sociology that construes the divine purpose in terms of an elect few and does not include the downmost man, belongs to the dark ages of the human mind and cannot live in the

light of today. The time is coming when the worth and success of a civilization will be measured not by the condition of the few elect at the top, but by the condition of the many at the bottom. The time is coming when the Christianity of a church will be measured by the effort its members are making to create worth in the down-most life and to lift up the lowest to the level of the highest. And so the time is coming when the knowledge that any child is born without opportunity, that any child is found to live in a "lunger" tenement and drink bad water and tainted milk, that any girl is doomed to live in vicious conditions which stain her soul before she is old enough to realize the difference between virtue or vice, that any boy is driven to work too early and is denied a fair education, that men and women must live in brutalized conditions and go to the grave with their capacities undeveloped—these facts will ring like an alarm bell at midnight and will summon the men of good-will to the rescue. The democratic faith, which after all is simply the Christianity of Christ interpreted in terms of political and social life, is compelling us to recast our doctrines and to make our practice accord with our profession.

2. The democratic faith is creating the social question. In the long reach of the ages we see two great principles like Ahriman and Ahura-Mazda, like Light and Darkness, contending for place in human life and control of man's destiny. These two principles are autocracy and democracy. In the generations past, humanity has struggled for human rights and has gained what we call political democracy. Today there is a new struggle for human rights, and this is what we call social democracy. There is one question which over-tops all others today and is the most fateful question that humanity has had to face, and that is the social question. Three generations ago De Tocqueville declared that the questions at the beginning of the nineteenth century were political; at the beginning of the twentieth century they would be social. The social question is up for a hearing because the Christian faith and the democratic principle are here today.

The social question at bottom is nothing less than the application of the democratic faith to the social and industrial life of the world. The race is coming to social self-consciousness and men are gaining the sense of humanity. In the light of this new consciousness men see some things as they never have seen them before. They

see for one thing that humanity has come into a vast heritage of knowledge and achievement; and this represents the toils and sacrifices of countless men in countless generations. But—and this is the fact that creates the problem—this common heritage is not by any means fairly and equitably distributed. A few men have gained control of the natural resources of the earth and are exploiting them for their own advantage. In England, for example, it is found that one-half of all the land is owned by some 2,500 people. In the returns of 1903 it appeared that thirty millions of acres out of a total of eighty millions in the United Kingdom are given as untilled. In hundreds of cases the tenant families have been evicted and thousands of acres turned into deer parks. In the United States it is found that a few men possessed of large means have gained control of practically all of the means of distribution and communication and are taxing the people at the rate of eighty dollars a family. A few men claim exclusive control of these resources and advantages, and other men who would live and eat must obtain their permission and pay them tribute. From one cause and another, through neglect and inattention on the part of many, through fraud and greed on the part of others, the control and use of this social heritage has passed into the hands of a few privileged persons, and the great mass of the people have but a secondary share in the social inheritance. And as a corollary of this we find that

a large proportion of the people in the prevailing state of society take part in the rivalry of life only under conditions which absolutely preclude them, whatever their natural merit or ability, from any real chance therein. They come into the world to find the best positions not only already filled, but practically occupied in perpetuity. For under the great body of rights which wealth has inherited from feudalism, we, to all intents and purposes, allow the wealthy class to retain control of these positions for generation after generation to the permanent exclusion of the rest of the people (*Kidd, Social Evolution*, p. 234).

The indictment drawn against the present social order represents the confirmed and careful conviction of the bravest and best thinkers of our time, and every count in the charge can be abundantly substantiated by the facts. In his time John Stuart Mill declared that in such a society as the present the very idea of justice or any proportionality between success and effort is so chimerical as to be relegated to the region of romance. Today the democratic faith

challenges the right of any social order to continue where such conditions prevail. Today men are conscious of a growing determination to have done with injustice, with inequalities, with special privileges for the few which mean handicaps for the many.

As a result of all this there is a growing demand for the socialization of industry and the democratization of the social order. In the long reach of the ages mankind has progressed from slavery to serfdom, from serfdom to the wage system. Today we find the wage system dominant throughout the world. Today on the one hand we find the chief industries of the world owned and controlled by great corporations employing large numbers of workers and acting through agents. On the other side we find the workers in these industries massed in great factories, controlled by agents and managers, compelled to accept the wages paid, regarded as means to an end and a part of the machinery, with no voice in the management and never consulted with reference to hours, wages, and conditions. In many cases the owners and managers are benevolent men and are planting flowers around their factories and establishing pension systems for their employees. But in spite of it all, nay in large part because of it all, there is a great and growing dissatisfaction with this system. In the generations past men have outgrown both slavery and feudalism, whether bearing a political or social aspect. It often happened that the slave master was a man of good heart who treated his slaves kindly. It often happened also that the feudal lord was a gentle soul who cared diligently for those under him. And it further happened that the autocrat of the state was a benevolent man who regarded himself as the shepherd of his people. Today we have learned to say that there cannot be a good slave master; feudalism as a system is wrong, whatever may be the character of the particular feudal lord; autocracy in government is bad without reference to the character of the particular autocrat. Today men are going a step farther and they are learning to say that autocracy and feudalism in industry are wrong and impossible. And so today there is a growing demand for the socialization of industry and the democratization of the social order. Men are demanding a voice in the direction and determination of industry; they are pleading for a complete participation in the social life of the world; they are giving a wide interpretation to the words of Lincoln that "No man is good enough to rule his fellows," and are applying it in industry, no less than in politics.

The democratic faith is creating the social question and is demanding the democratization of all life. This faith affirms the right of every life to liberty and self-direction, all along the line, in government and in industry; it implies the essential equality of all men and destruction of all castes and privileges; and it finds its realization in a just and fraternal organization of man's whole political, social, and industrial life. All this is simply the impulse and the statement of the social question. The social question is the attempt to realize the ideal of Christianity and the democratic faith in modern social and industrial life. It is sometimes supposed that the social question is a purely social and economic one, that it is a complaint on the one side against economic conditions and industrial injustice, and on the other it is a struggle to secure a more equitable wage and a well-filled table. All this may be a part and an aspect of the social question; but this does not touch either the root or the meaning of the question. The social question goes much deeper into life than all this, and it rises much higher in its ideal. "The social question," says Professor Wagner, "comes of the consciousness of a contradiction between economic development and the social ideal of liberty and equality which is being realized in political life." But even deeper than this, the social question grows out of the wide contradiction between the Christian and democratic conception of man and the actual life of a vast proportion of the population.

3. Last of all, the democratic movement is voicing a demand for the realization of brotherhood all along the line of life. Through all the long dark night of ages the people have cried out for light and liberty; they have borne the burdens of the world and have sighed for deliverance and help. They have pleaded for justice, but behold oppression; they have asked for opportunity, but privilege has blocked the way. For many generations the gospel of the kingdom has been preached and the worth of the common man has been taught. In recent times a new note has crept into the message and the world has heard it. The church is teaching that God is Father and man is the child, and so each soul has an infinite worth; it is testifying against oppression and is pleading for justice; it is declaring that the Father loves all of his children and it is not his will that one of his little ones should perish; it is saying that there is plenty and to spare in the Father's house, and the Father's bounties are for all of his children. And now at last the great, glad message is finding

its way in the world and is interpreting the longing of men. The people are beginning to take heart and to believe that the hour of their deliverance is at hand. They are beginning to accept the fact of the democratic faith and to demand the brotherhood of all life.

"The hunger for brotherhood," says George Frederick Watts, "is at the bottom of the unrest of the civilized world today." In a sense, the whole search and crisis today sum themselves up in the one great question: Will the men who call God Father and honor Jesus as the Son of Man accept the principle of brotherhood and live to make it real in the life of society? The church in its faith confesses the Fatherhood of God and the brotherhood of mankind. Does that faith represent an ultimate reality or merely a pious opinion? If it is a reality the men of good-will have a duty that is supreme—the duty of accepting the fact of brotherhood in all its meaning and then seeking to reduce the principle to practice. And if the principle of brotherhood is a valid one and defines the necessary relation between men, it is true all along the line of life. If it is true all along the line of life it is binding upon the church and the prayer meeting, and it is binding no less upon the political government and the industrial system. Thus far we have had church brotherhood and missionary brotherhood; the final problem of our day is this: Shall we have political brotherhood and industrial brotherhood?

The question of brotherhood is the deepest, the most urgent, the most critical question of the day. This is the question that lies behind the political upheaval, the social unrest, the labor movement, the religious inquiry of society. Will Christian men believe their belief, take Jesus Christ seriously, and live to make brotherhood a fact in the whole life of the world? Men say that this is a simple and common thing and means little. On the contrary it is a very complex and searching test and means nothing less than a complete ecclesiastical, political, and social revolution. It means the change and reconstruction of the whole ecclesiastical, political, and social life of the world. It means that the church will become a true fellowship of brothers, where each holds his life in trust for all and all use their powers to uphold each. It means that the state will use the machinery of government and its resources of wealth to equalize opportunity, to protect the weak, and to give each a true inheritance in life. It means that the industrial order will repudiate the principle of competition and monopoly and will establish a true

co-operative commonwealth and social brotherhood. In fine, it means that all men who believe in the Fatherhood of God will live to make the brotherhood of man a *fact* in the whole life of society.

The question of social democracy, which is only another application of the principle of social brotherhood, is the supreme question before the world at this hour. The race has come to one of the turning-points in its history. It has come through all the long, dark, and toilsome march across the centuries, and is inquiring the way into the Promised Land. Humanity like a blind giant is groping for light and is wearying itself to find the door. There is a great uprising among the people of the world, and no one but a dead soul can fail to read the signs of the times. The people are in protest against injustice and privilege; they are demanding justice and fair dealing, and they are refusing to be put off with fair promises; the great dumb mass is finding a voice and is demanding a fair share of the common heritage. The age of the social gospel is at hand, and the world will have a better social order. The social question, as it is called, the question how men can live together in justice and share in the common heritage on terms of fair quality, is up for a hearing, and it cannot be sneered out of court. The question must be answered; it will be answered in some way, either in terms of brotherhood and justice, or in terms of violence and revolution. Woe unto the man; woe unto the institution, that ignores this question and seeks to delay this movement! Blessed be the man, blessed be the church, that will hear what the spirit is saying unto the churches, will lead the people, and will go as far as fullest justice. The cause of reform is the cause of Christianity. The search for justice earns the blessing of the King. Christianity is not here to keep things as they are, but to make them as they ought to be. Contentment with the present social order may be treason against the Kingdom of God.

It is an age of crisis, the greatest crisis I believe that has ever befallen the church and the race. It is an age of opportunity, the greatest opportunity that has ever come to the church and the world. Men are growing a determination to have done with indifference, with injustice, with privilege, with autocracies of every kind. Mankind will break in pieces and trample under foot everything that withstands it in this search, be it ecclesiasticism, aristocratism, be it called Papacy or Caesarism. Men are demanding

some social system that shall represent the will of God and shall secure justice for the downmost man. Call it what we will, brotherhood, solidarity, democracy, socialism—names signify little—humanity demands this new social order and it will find a way or make a way to its realization.

When wilt thou save the people? O God of mercy when?

The people, Lord, the people. Not thrones and crowns but men.

God save the people, Thine they are; Thy children as Thy angels fair;

Save them from bondage and despair, God save the people.

The battle lines of the greatest struggle the world has known are being drawn today. Thus far, at the cost of tears and blood, humanity has gained the privilege of political democracy. But political democracy with social autocracy is an empty privilege. Today humanity must fight the new battle of human rights and must win the privilege of social democracy. Let no one suppose that humanity is to enter into this heritage without cost and struggle. The powers of privilege are strong and they are firmly entrenched in the church and in the state. The autocrats of the world, be they popes, czars, captains of industry, Brahmins of the Academy, will not voluntarily surrender a single prerogative they now enjoy. "Men are willing to do anything for the people," said Tolstoi, "except get off their backs." Today the eternal conscience of humanity is beginning to speak the message of universal democracy. Not once or twice in the past the voice of justice has been hushed in the flames kindled by injustice and autocracy; and priest and princeling united in nailing the world's Savior to the cross. The rulers in church and state, the men of ease, and the lords of privilege called it the voice of madness and of heresy. But we know better; we know that it was the eternal conscience of humanity; we know that it was the spirit of God in the hearts of men pleading for the justice of the Kingdom. The same spirit that stirred the hearts of the fathers and gave them their message is speaking in and through the men of today. The democratic movement is here as a great messianic movement and is summoning men to change their ways and accept the good news.

Some great cause, God's new Messiah,

Offering each the bloom or blight,

Parts the goats upon the left hand and the sheep upon the right.

And the choice goes by forever between that darkness and that light.

I look across the world today and see the hosts marshaling for a great Armageddon struggle. I am not blind to the meaning of this struggle, and I do not misread the cost of victory. Once the believer in political democracy had to hear anathemas of the church and face the sword of the autocrat. Today the believers in social brotherhood will have to endure the scorn of the smug and self-satisfied religionists within the churches and meet the opposition of the lords of privilege in society. They will bring upon themselves the hatred of the unjust who oppress the widow and grind the faces of the poor; they will earn the opposition of those who grow fat on the toil of children and make the people's loaf small through monopoly prices. But if they are true to the light, if they heed the eternal conscience of the world; if they follow the King whithersoever he leads, once more the streets of the city will be full of happy children singing as they march:

Hosanna, Blessed is He that cometh in the name of the Lord;
Blessed is the Kingdom that cometh, the Kingdom of our Father
David;
Hosanna in the Highest.

VICE-PRESIDENT CLAPP: The next writer of the afternoon is Rev. Alfred W. Wishart, Ph.D., Grand Rapids, Mich.

REV. A. W. WISHART then read the following paper:

THE EFFECT OF DEMOCRACY ON RELIGIOUS THOUGHT AND PRACTICE

Democracy is more than a form of government. Its essential nature is a mental and emotional attitude. It is a spirit.

Christianity undoubtedly has been a primary factor in the formation of this democratic spirit. But since the human mind is a unit, the political thinking of men and their experience in the practical affairs of everyday life must have their influence upon religious ideas and religious practice.

It is not always easy, therefore, to determine which is the cause and which the effect. In some instances religion is the regnant influence molding the political ideas of men. In other cases religion is forced into the background and political ideas and experiences dominate and mold religion.

An increasing number of men today are largely under the control

of social and economic theories which are the fruit of modern democracy. These principles determine the mental, emotional, and moral attitude of such men and indirectly influence a much wider group.

The possession and growth of political power tends in many quarters to create or to foster a distaste for all authority and to weaken discipline. All men do not seem to have the ability to substitute self-discipline for ecclesiastical or dogmatic authority. Consequently a certain reckless individualism constitutes in many quarters a real peril to the state. In the October, 1912, number of the *Hibbert Journal*, Mr. Jacks says: "So when the saying goes forth that 'the people are going to rule,' the question instantly arises, 'For how long?' And the answer is that they will rule for precisely so long as the spirit of obedience keeps them in power." He argues that "a finely disciplined citizenship" is essential to the carrying-out of the task of social reform. And he is absolutely right.

The I.W.W. parade in Lawrence, Mass., in which a banner was carried with the legend, "No Master, No God," is a significant and serious sign of the times, notwithstanding the splendid protest of 30,000 citizens in a counter demonstration. The re-election of a self-confessed boodler alderman in Detroit has its parallel in city after city in this country. It signifies that a majority of the people living in such wards have the rights and enjoy the privileges of democracy, but that they have either lost or never had enough true religion to control their citizenship in harmony with ethical distinctions.

The reckless usurpation of power and the greed of men for profits, even at the cost of human life in some circles of finance and industry, indicate a similar weakness of religious authority and an indifference to the ideals of a truly Christian democracy.

The crucial issue of the country is then: Is religion sufficiently vital and effective to become a socially controlling force? Self-discipline for the masses of men is impossible without some sort of religion and the lack of such discipline in many quarters when accompanied by an ever-extending democratic rule, constitutes the peril of democracy and the problem of religion. This sort of democracy is having a profound influence upon religion and the church. It weakens the influence of ministers, draws men away from the church, and undermines religious faith. It sets up false idols and ignores the vital principles of human brotherhood.

The existence of corrupt political machines in our democracy is

partly due to misguidance and the complication of political issues but it is also due to the decline of religious faith and religious authority. It is due to power unregulated by religious considerations.

"Practically speaking," said a well-known labor leader, "I am not responsible to anyone. I have so much power I really don't know what to do with it. It is simply running over." Many a captain of industry, if he would, might truthfully utter the same sentiment.

James O. Fagan in *The Autobiography of an Individual* says: "In religious and educational matters, in the house and in every field of industry, society is now confronted with the all-important problem of reasonable and necessary discipline." "Consider our terms or consider religion as a dead issue" is the ultimatum presented to the ministers of the gospel by a certain type of labor leaders.

In another respect the influence of democracy upon religious authority is not so alarming or distressing, at least to those who have little sympathy with ecclesiastical domination. While it may be admitted for the sake of the argument that multitudes of men had better yield obedience to autocratic priestly authority than to defy all authority but that of an unregenerated will, nevertheless the goal lies away from the arbitrary exercise of power by the church or creed over the souls of men. Many things indicate a waning of such authority due largely to democratic ideas of individual rights and liberties. While some still need the restraining hand of the priest and others may abuse their freedom, democracy is undermining priestly power and relieving the soul of a creedal tyranny that retards mental and moral growth. The modernists declare it to be their profound conviction that the more liberal views of church and creed must prevail because of the democratic tendencies of the age. What scholarly research and argument may fail to accomplish will come about through the progress of the people in democratic thinking and government. The incompatibility of political democracy and religious monarchy will increasingly be recognized by all the people.

It is a fair question to ask whether the socialism of an increasing number of ministers and the dominant interest of many more in social reform—an interest that is revolutionizing church work and preaching—is a fruit of religion or modern democracy. Probably both views are partially correct and yet I am satisfied that many ministers have been swept into social reform work and into the adoption of social

interpretations of Christianity more by the rising tide of democracy than by the study of Christian doctrine. The ever-growing popular interest in social betterment, the advance of the democratic spirit and the multiplication of welfare organizations have profoundly influenced the religious thinking and practice of many ministers and churches. This is not true of all religious groups, as was clearly proved in our recent campaign for equal suffrage in Michigan. Scholarly ministers, professors in a theological school, and members of the Christian Reformed Church seriously argued against woman suffrage on the ground that the Genesis account of creation demonstrated woman's subordination to man was of divine origin. These sincere men are apparently little disturbed in their religious thinking by modern democracy for they backed up their theological opinions by a substantial vote against equal suffrage.

Aside from such instances of stubborn religious resistance to democratic influences, the passion of modern democracy for human welfare work is exercising a most wholesome influence upon religion. It is breaking down the time-worn distinctions between the sacred and the secular which degraded nature and society in the interest of religion. It is imparting new life to the gospel message by broadening the sympathies of preachers and inducing them to consider the practical problems of everyday social and individual life. It is directing church activity toward the saving of lives as well as the redemption of souls. It is forcing the consideration in the pulpit of our most serious moral problems in the field of eugenics, politics, industry, education, and war. The effect of this increasing recognition of social Christianity must tend gradually to provide that automatic discipline which is the gravest need of people who rule themselves.

This suggests the influence of democratic fellowship and collective activity upon all organized religion and religious thinking. Mutual confidence and respect are promoted when men work together for common ends. The mere preaching of human brotherhood is by no means so effective in promoting brotherhood as collective activity. Men who work side by side, sharing common toil, common sacrifices, common burdens, common joys and sorrows, common struggles for human uplift, are bound to realize the brotherhood idea. The one great need is to widen this brotherly co-operation beyond class and sectarian lines. This is slowly being accomplished in political and human welfare organizations and movements. In religion the result

is likely to be that men will minimize their differences and emphasize the unities. The demand for church unity today is as much the product of democracy as it is of religious inquiry into the nature of Christianity and the church.

If men and women get together in organizations to promote common interests, they are bound to find in their fellowship that many of the dogmas which divide them in the field of religion and lead to separate religious denominations are of far less importance than the great interests of humanity, and I believe that the unity of the church is more likely to be realized as a result of this better understanding through collective experience rather than through the discussion of theological issues and arbitrary agreements.

Among the people at large in the everyday walks of life, one finds that thousands of those who adhere for one cause or another to their separate sects do not seriously believe that these differences are vital or that they affect the future destiny of those who disagree.

Another potent influence of democracy upon religious thought is the indirect influence in the field of education. Modern democracy is a great believer in popular education. In a country like ours, illiteracy is rare, especially among those native born. The desire of even the poorest is to have the children receive as good an education as possible. It is inevitable that those who are educated in public schools should come more or less in contact with modern science and should gradually come to accept the teachings of modern science—not only as respects nature but in its relation to religious traditions and the Bible. The liberalizing influence of popular education in the field of religion is therefore bound to be widespread and permanent. Many of those who cling tenaciously to extreme orthodoxy are consistent and logical when they insist upon distinctively religious schools from which the liberalism of modern learning is rigidly excluded. These men realize that dogmatism and sectarianism in religion are imperiled by democratic education and the only remedy is to keep the children from its contagious influence.

Modern democracy is intensely interested in the economic advancement of the masses. While this interest has its perils, it is, on the whole, a great good, for there is a physical basis of modern civilization. Poverty is a breeder of ignorance, disease, vice, and crime. Indirectly, spiritual values are preserved and increased through economic development. The effect of this general and intense interest

in the physical condition of men and their surroundings has tended to withdraw the interest of churchmen from a future world to a present world. In some instances this has been attended by a spiritual loss but in many others it has only broadened the conceptions of spirituality and strengthened religion without detracting from its primary objects. A religion so exclusively absorbed in the other world that it neglects human welfare in this world cannot retain the respect and confidence of an increasing number of people. Naturally this leads to a waning interest in many theological questions which were once the subject of pulpit discussion—people no longer care about them. The only danger is that men shall secularize religion without spiritualizing the secular. Beyond question, many people do not preserve their balance on this matter. They have been emancipated from idle speculation and futile discussions about many unimportant questions, but on the other hand they have not become possessed of a clear understanding of the spiritual significance of secular life. This I believe to be but a passing stage in their intellectual development. As time goes on there is bound to be a clearer perception of the spiritual interest involved in the secular activity of men in industry and in politics. Men will find the ideal in the practical and will come to see that the underlying duty of everyday life is, when properly understood, the will of God. They will come to see that real holiness consists not in their withdrawal from life but in active service in life and for life. Men whose capabilities fit them for secular work must regard themselves as the agents of the divine purpose in the common work of life. And when they see this, religion is sure to have a new meaning and a new value for them.

Another interesting ideal of modern democracy is that of international peace. No one agency in Europe today is doing more for international peace than the socialistic movement, which, with all its imperfections, is a potent phase of modern democracy. For the most part this movement lies without the church. Its ideal of peace can only partly be attributed to the gospel ideal of peace. The leading socialists of the world have come to advocate peace on economic grounds as a protection to the interests of the working classes. The proclamation of the international peace program and its constant discussion by socialistic speakers and writers is causing many ministers and churches to reaffirm and emphasize the doctrine of peace as taught by the Master.

I had the pleasure the other day of attending a dinner given to Baroness von Suttén, the most notable woman of Europe, whose services on behalf of international peace have won for her imperishable honor. In a few remarks which I made upon that occasion I publicly asked her if it were not true that one of the greatest obstacles to the peaceful adjudication of national issues in Europe was the failure of the Christian church of Europe to support the Christian ideal of the gospel. She publicly replied it was undoubtedly true. Just as of old the common people heard Jesus gladly, so it may prove again that the common people may, through their movements and thinking without the church, lead the advocates of religion to proclaim the essential truths and exalted ideals of their faith.

Equal suffrage has suddenly leaped from the joke column into the news and editorial columns of the press. This latest phase of democracy will effect social and political changes of far-reaching consequence. It introduces into the arena of the social struggle millions of new voters. Industry and politics, education, family, religion and the church will all feel the effect of this great change in the political status of women. Reflect upon what this broadening of woman's sphere of activities and interests will mean for women themselves! Women cannot accept political responsibility, interest themselves in legislation, and study civic issues without an experience which will influence all their viewpoints in religion. Since women are the backbone of the churches, it follows that church life and thought must undergo rapid and important changes. What they will be no one can foresee. For myself, I believe the effect upon women, upon the state, and upon the church will be beneficial. The influence of women as wives and mothers will be stronger because it will be guided by a better understanding of the actual conditions of modern society. A mother who knows the problems of politics, particularly the moral issues involved, is better fitted to instruct her son than one whose counsel lacks the force and directness of knowledge.

The success of the modern man in controlling natural forces and the power of society in dealing with social conditions have caused men to have unbounded faith in their ability to destroy evils that were once supposed to be entirely under the control of the will of God and influenced by faith and prayer.

Men are not content these days to accept meekly conditions of life which retard development. They have unbounded faith in their

ability to master the environment. This, together with other forces at work, tends to remove the thought of God farther from the minds of many men. It requires a readjustment in religious thinking which many of them have not made.

The more men rely on law, on human effort, on human intelligence, on education and organization, the less need they may feel for God. So it comes about that while many men in the everyday walks of life have high ideals and will speak freely of their faith in ethical standards, one rarely is able without forcing the conversation to induce men to speak freely on what we used to know as spiritual religion.

On the other hand a most encouraging sign of progress is the notable interest taken by business men in ethical principles as applied to character and to business. One who frequents meetings of credit and advertising men, associations of commerce, and manufacturers, must be impressed by the great advance in recent years in the appreciation of the place of morals in business and life.

At a recent meeting of the advertising clubs from four New York state cities, action was taken looking toward the elimination of dishonest and fraudulent advertising. A committee was appointed whose duty it is to watch the advertisements of the members of these clubs. When extravagant or deceiving language is used, the offender is to be visited by the committee to be remonstrated with for the purpose of making him realize the nature of his offense. If he persists then the committee will proceed to invoke the aid of the law. But the ethical awakening goes even farther. I was talking the other day with a business man who described with appreciation and enthusiasm an address which he heard given by a certain college professor who had spoken substantially as follows:

"Most business men today are honest. That is not the great need now. A dishonest business man loses caste among his fellows. But the ideal we now need to exalt is personal service, devotion to the good of others."

"And," said my friend, "he spoke the truth. • That is what we need. Money is not everything."

I believe that through these everyday experiences religion is to receive a revitalization. It will be stripped of its nonessentials and become more ethical. Modern democracy furnishes a most inviting field for religious workers today. You cannot destroy the fundamental need of men's souls. They need spiritual life as much as ever.

They need encouragement in the search for the good. What they are inclined to reject is not the vital as a rule. In numerous instances their indifference to the church is not so much a sign of moral degeneracy on their part as it is a reflection upon the vitality of the church. Preachers and churches in too many cases have failed to keep pace with modern thought and modern needs. We are awakening to our duty. The church has begun seriously to face the issue and to adjust itself to the needs of men as revealed in the experiences of democracy.

Notwithstanding the abuses of freedom and political power, modern men have shown themselves capable of great advances in individual and social life. The doctrine of total depravity is dead. The ideals of personal responsibility for sin have been greatly modified. While we should not cease to emphasize personal responsibility, we should also recognize the fact that a vast deal of poverty, ignorance, disease, and vice is the natural and inevitable result of social conditions. We can no longer set up arbitrary standards and condemn men to eternal hell for having characters which are as much the product of social conditions, among which I include the lack of education, as they are the result of personal, wilful violations of divine law.

So democracy has softened the rigors of theology and tends more and more to strengthen the liberal religious movement which exalts the love and goodness of God as against the severities of mediaeval conceptions of God and man.

It is increasingly difficult to keep alive religious ideas that separate men in partisan religious groups who should be brotherly in feeling and conduct. It is increasingly difficult to keep up the interest in theological issues that are not vitally related to the ideals and aims of democracy. The will of God will be interpreted not as requiring a cloistral sanctification but as the individual and social duty of each generation. The hell to be feared and fought will be the political, industrial, and social hells which make our lives miserable.

The heaven we seek is a redeemed society wherein dwelleth no unclean thing, a society free from poverty, ignorance, and vice. "May thy kingdom come and thy will be done on the earth as it is in heaven."

VICE-PRESIDENT CLAPP: The appointed speaker for the afternoon is Rev. A. J. Bonsall, Litt.D., Pittsburgh, Pa.

REV. A. J. BONSTALL:

THE EFFECT OF DEMOCRACY ON RELIGIOUS THOUGHT
AND PRACTICE

Mr. President:

Those of us who have been observers in the world for twenty-five or thirty years have seen significant changes in political as well as in religious thought. We have seen democracy develop and spread, and we have seen modifications of the central ideas of God, and Jesus, and man. These movements have paralleled each other. Whether the modification in religious thought has influenced the growth of democracy, or the growth of democracy caused the changes in theological thinking, or whether they have had an independent cause or causes will be differently answered by those who occupy different points of view. My own conviction is that the expanding spirit of democracy has very largely brought about the modifications in religious thought.

First, in the idea of God. The old belief was that God is a being of power and wrath. Jesus was charged with doing the devil's work when he performed his acts of mercy. Why should a man thwart God's penalties? This view persisted in spite of the teaching of Jesus. The king or despot was a symbol of God. God was a God of battles. Only as men learned to restrain their kings by constitutions, and to hedge about their authority, did they cease to conceive of God as a despot. When in the theological seminary in the early eighties I asked my professor if there was not a theology that proceeded from the conception of God as Father rather than as Sovereign, and the reply was, "None that is worthy of the name." That would not be true today. Now that notions of universal brotherhood and peace are becoming prevalent, we are beginning to see that God may have other and better business than conducting wars.

Secondly, the rise of democracy has caused an equally noticeable change in regard to interpretations of Jesus. His humanity is emphasized as it never was before. This has led to a study of his teachings in the light of social needs, with an increasing note of insistence on their applicability to our modern conditions.

Thirdly, democracy carries with it a higher estimate of the dignity of man. If the people are fit to rule themselves, they must have qualities of power and nobility. "Son of man, stand upon thy feet."

All this involves a change in the application of the principle of authority. Religion must have a source and seat of authority somewhere. Of course it must forever be acknowledged that the ultimate and supreme authority is in God. But under the old ideas it was understood that God mediated his authority through some external agency—the Bible, the church, or tradition. Democracy does not deny authority, but it places it within the man himself. This does not mean that he is a law to himself, but that truth and right become to him truth and right not because they are declared by an external voice so to be, but because his own consciousness and experience recognize and respond to them. They are adapted to him, he is made for them.

George Eliot says that of all the forms of folly prophecy is the most gratuitous. But if we use our understanding at all we must watch the tendencies of today and make some kind of forecast for tomorrow. We may easily suppose that with the still greater development of democracy—whether it take the form of socialism, which it seems most likely to do, or some other scheme of co-operation—corresponding effects will continue to be produced. The social gospel, which means that the Kingdom of God is realizable in this world, will be more and more a corporate part of the message of the Christian religion. It used to be said that the church's business was twofold: to make Christians, and to train Christians. Now a third function is added and cannot be ignored. It is to make community conditions such that the others can be more easily accomplished. What a tremendous departure from the former individualistic attitude! It means that the church will have more to do than to repeat the invitations of the gospel; more to do than to nourish the devotional life of its members. She must do these things, but other things she must also do. She will not leave "undone the weightier matters of the law, justice and mercy and faith." Women cannot keep themselves unspotted from the world in factories and department stores at a wage of six dollars or even less per week. Children cannot grow into the stature of men in Christ when dwarfed in body and mind in mines and mills. Men, smarting and sullen under an industrial system that pays brain out of all proportion to brawn, are not sensible to fine spiritual impressions. I come from a city where a few persons are trying to reduce some of the evils that darken its moral aspect. Leaders among the churches are endeavoring to federate their forces

for the work. The church has furnished and is furnishing the men who are attempting the great social tasks, and this is a splendid service. When she sends the full strength of her numbers into the field she will render a proportionately nobler service.

Democracy means an elevation in the political and industrial status of woman, and this cannot fail to have far-reaching effects in family and social life. The teachings of Paul on the subject of wifehood and the conduct of women in the church are very differently interpreted now from what they used to be. The topic of marriage is thrust upon us by writers of genius, and their criticisms of the institution as existent are finding their way to the attention of the people. The question of divorce is not likely to be settled by clerical resolutions and decrees. Every interest of women—social purity, employment, children—every interest near and remote, is certain to be investigated anew.

Democracy is charged with being materialistic, in reality it is idealistic. In Christ there is neither male nor female, bond nor free; in the ideal democracy there is with all difference of function an equality of privilege that "puts down princes from their thrones, and exalts them of low degree; that fills the hungry with good things and sends the rich empty away."

Democracy tends to produce a more decided separation between church and state. This is evident in France and Spain and Portugal. The efforts of certain organizations in this country to establish closer relations between the government and ecclesiasticism are anti-democratic and reactionary. At the same time it looks as if there might be evolved a catholic church of simple creed and universal aim. With the principle of co-operation, rather than that of competition prevalent, there is bound to be a comity and sympathy that will unite in the furtherance of common ideals instead of divisive dogmas. Service will be its watchword.

But it will be for us who believe that the spiritual needs of man are paramount and imperative to pray and to strive that the inner light may be kept burning, and the bread of life be not neglected for the meat that perisheth. If the heavenly vision grow dim, if the soul be starved, we shall all suffer together. While as servants of God we are to swing the bells that

"Ring out the shapes of foul disease;
Ring out the narrowing lust of gold;

Ring out the thousand wars of old,
Ring in the thousand years of peace,"

as servants of humanity we must peal the chimes that

"Ring in the Christ that is to be."

VICE-PRESIDENT CLAPP: We shall now have the pleasure of listening to volunteer speakers. Rev. W. H. Bawden, of Perth Amboy, N.J., will be the first.

REV. W. H. BAWDEN: The way in which the subject is stated is likely to cause us to forget that religion has had a greater influence upon democracy than democracy upon religion, and that the influence of democracy upon religion has been in the nature of a reaction. If the spirit of democracy is casting its influence over the religious thought and practice of the day, as it surely is, it is only because the spirit of religion first planted the seeds of democracy in the hearts of men. The independent and more rapid development of democracy is now leavening religious thought and practice with the very leaven where-with it was itself first leavened. What we need today is to go before the people and convince them that these things are the very things that Jesus Christ gave unto the world. Most of the social reforms of today, born of the spirit of democracy, form but the social gospel of the Christ, which we are seeking to bring to the people because Jesus has put such a spirit in our hearts. It is the effect of religion upon democracy, more than the influence of democracy upon religion, that we must not lose sight of.

VICE-PRESIDENT CLAPP: Professor G. B. Foster, of Chicago, has sent up his card.

PROFESSOR FOSTER: I am reluctant to take this floor again, although I go away very soon now, and shall not have the opportunity of further enjoying these splendid meetings with you. As was the case last evening, so on this occasion, I have the highest appreciation of these able speakers, and certainly of this most valuable address of our brother from Pittsburgh.

It is, without doubt, the most living question of the hour. I think it can be understood in its significance by setting it over against the background of our religious history. Now, what are the constituent factors of our Christian gospel? They are God, the soul, and the brother—all real, and equally real; and in addition, the assumption

of the kinship of these three, and of the proper intimate relationships among them, which last constitutes the Kingdom of God. This is our gospel, not a dogma; not a rite; not cult; these constitute our gospel—just these three realities, thus related. Our blessed gospel is a system of persons, and not a system of ideas.

Now, for reasons I cannot now explain a time came when the brother was alienated from our gospel, from the very structure of the gospel, I mean.

You take mysticism: what is that? God and the soul; the soul and its God. In the intimate and rapturous enjoyment of God on the part of the soul, the brother was left out and forgotten.

You take Pietism, what was that? The soul and Christ; Christ and the soul. The soul rapturously interested in the blood of Christ, in the wounds of Christ, in the communion with Christ; in the Christ-mysticism. In that monopolizing experience, the Pietist left the brother behind—he was not there!

You take orthodoxy—now, I love my orthodox brethren—but, what did it have to say? It said the central and inalienable thing was a fixed and finished sound doctrine. And it was a champion of sound doctrine—even at the expense of the brother's feeling—sometimes at the expense of the brother's life. The brother did not come to his rights there.

Now, on account of this alienation of the brother, on account of precluding him from his place in the gospel, we are having a rebound today, and where we once had a brotherless religion, we are now in danger of having a religionless brother. There is this everlasting vibration between the individualists and socialists—it is the tick-tock of this movement that constitutes the life of history.

Now it is our duty to restore the brother to his right place in our gospel. It must be done. If the church will not do it, it will be done in such a way that there will be a brother without a soul, without a God—but done it must be, and in doing it, the question of property rights is primary.

What is socialism? Criticism is a terrible thing. It began with criticism of the church, the criticism of the state; then of education, then marriage and family; and it does not end until we now dare criticize the God-idea. Can we expect such a movement to stop until socialism comes? What is it? It is criticism of our traditional idea of property rights; and property rights are wrongs today. Both

machine and capital must yet be for the sake of the brother, not the brother for the sake of these. They must yet be seen to be not simply by the people, but of the people and for the people.

VICE-PRESIDENT CLAPP: We shall now be addressed by President J. H. Harris, LL.D., of Bucknell University.

PRESIDENT J. H. HARRIS: There is one change that has taken place in the progress of government, by the people, that I look upon with unalloyed satisfaction.

I suppose if the New Testament were to be written now—as I remember hearing Professor Bliss say as far back as 1866—instead of having the term “kingdom of God” we should probably have the term “commonwealth of God.” That was an idea worth going to college four years to learn. Some church government today is monarchical in form, some is aristocratic in form; but in substance, in most cases, all churches are democratic. That arises from two facts: The first of these is that men have conquered the right to stay away from church if they want to. When I was pastor, on rainy days, and sometimes on pleasant days, if they wanted to, the people stayed away from church. I looked for some reason to be thankful, and I came to the conclusion that I ought to be thankful that I was preaching in a day when people could stay away from church if they chose. Now, we preachers are not always thankful for that.

After this right to stay away from church if they chose to was conquered, the church became, in substance, democratic; but no matter what the form, the churches have to ask, “What do the people want?” If they give the people what they want, the people will come; but, if they do not give the people what they want, the people can and will stay away. This is one of the things that has made churches democratic. The other thing is the right that has been conquered, in most cases, to pay for the support of the church or not, just as the people chose. When the Commons in England conquered the Barons, it was by securing control of the power to levy and spend the taxes. Then England became democratic. When the church people conquered the right to pay or not to pay, the churches became essentially democratic, whatever the form of organization.

Some people fear that a certain close corporation on the other side of the water may come to rule America, but I realize that a stream of gold from America is the chief support of that close corporation of

very shrewd statesmen; and those very shrewd statesmen do—as a matter of fact—keep their ears very close to the cable, inquiring, “What do these Americans think? Whom would they like to have appointed?” When they find out what appointee the Americans desire, he gets the position, for the simple reason that this stream of gold is essential to the support of that organization.

I might say in closing, that when people stay away from church when I preach, I sometimes find it hard to thank them.

VICE-PRESIDENT CLAPP: Our next session will be held this evening at eight o'clock. Let us now rise to receive the benediction from the Rev. C. H. Watson, D.D., of Massachusetts.

The benediction was pronounced by **DR. WATSON.**

SECOND DAY

Evening Session

Wednesday, November 13, 1912

8 P.M.

Vice-President Clapp opened the evening session by requesting Rev. Frank A. Smith, of Elizabeth, N.J., to lead in prayer.

VICE-PRESIDENT CLAPP: The subject for discussion this evening is, “The Religion of the College Man.” The first paper will be presented by Rev. Charles W. Gilkey, Ph.D., Hyde Park, Chicago, Ill.

REV. DR. GILKEY then read as follows:

THE RELIGION OF THE COLLEGE MAN

Let us first remind ourselves that he has a religion. The opinion that our colleges are godless institutions, their teachers underminers of the faith of the fathers, and their students either careless sports or cynical skeptics, is still so widespread and influential, particularly in our churches and our homes, that even we who know the situation to be quite otherwise, can well afford to refresh our memories and inspire our hope and courage by a glance at the heartening facts. American college students today are more largely Christian than any other class of young men. Among the young men of the country as a whole, not more than one in ten is a professing

Christian; in our colleges, one in two is a professing Christian. And this encouraging situation comes as a result of a steady increase in religious interest among students during more than a century past; one hundred years ago only one student in ten, roughly speaking, was personally even interested in religion; seventy-five years ago, the proportion had jumped to one in four; fifty years ago, to one in three; now one in two is a professing Christian—and a census of students in more than three hundred institutions a few years ago showed that 53 per cent were members of churches. I hold in my hand a clipping from a recent *Harvard Alumni Bulletin*, giving the results of a religious census at Harvard this year. My own Alma Mater usually passes as the most godless and irreverent of our American universities; and here are the facts:

According to statistics compiled from the Phillips Brooks House register, twenty-six different churches are represented in the university this year. Of 1898 men who registered from the college, 1,311, or 69 per cent, are members of Christian denominations; 142, or 7 per cent, are of non-Christian churches; and 445, or 24 per cent, are unprofessed.

Of 352 who registered from the graduate school (with the exception of the medical school) 252, or 77 per cent, are members of Christian denominations; and 67, or 20 per cent, are unprofessed.

The principal churches with their representations are as follows:

| | College | Graduate Schools | Total |
|--------------------------|---------|---------------------|-------|
| Episcopalian..... | 403 | 59 | 462 |
| Unitarian..... | 207 | 29 | 236 |
| Congregationalist..... | 197 | 42 | 239 |
| Catholic..... | 192 | 17 | 209 |
| Hebrew..... | 135 | 11 | 146 |
| Methodist Episcopal..... | 81 | 17 | 98 |
| Baptist..... | 63 | 17 | 80 |
| Presbyterian..... | 57 | 11 | 58 |
| Methodist..... | 39 | 15 | 54 |
| Universalist..... | 21 | 8 | 29 |
| Lutheran..... | 13 | 4 | 17 |
| Christian Science..... | 12 | 5 | 17 |

And this striking body of religious interest among college men has found definite and organized expression. The largest organization of students in the world is that one which unites the nearly 50,000 students and professors who are members of our North American Christian Student Movement, with as many more students and

professors of eleven other countries, in the World's Student Christian Federation. In other words, the tie which has proved strongest and most far-reaching in uniting the students of the world, as in uniting the races of the world, has been the tie of loyalty to Christ.

In view of these well-established and significant facts, whence comes the widespread opinion as to the irreligion of the American college man? Largely, of course, from ignorance as to these facts themselves; largely, too, from misunderstanding of certain marked characteristics of the college man's religion, such as its intellectual independence, which we shall be considering later. It is hardly necessary here to discuss these two causes of the popular misapprehension. Most of us here are familiar with the facts; and all of us surely are familiar enough with the ways of religion to know that it may be very real and vital, even though it express itself in intellectual and in practical forms that are new.

But there are some other causes of the popular misapprehension which lie deeper, and which need always to be borne in mind in any study of the college man's religion. One is that in the long period of storm and stress and inner turmoil which the psychologists call the adolescent process, there is likely to be a strong reaction on the young man's part against the inherited ideas, habits, and activities in which as a boy he was reared. It is as if the young personality, free at last to steer its own course across the sea of life, and eager to leave the quiet harbor of childhood and the sheltering shores of ancestral tradition for the strenuous adventure of the open sea, stood out always on a first long tack offshore, as if to get as far away as possible from the protection it had hitherto known. This "stand-offishness," with which we are all familiar, as it shows itself in manners, habits, and interests, is especially marked in religious matters. If we look back frankly to our own college careers, are there not many of us who will distinctly recall a period of indifference to and even perhaps of reaction against the church, the Bible, prayer—all the interests and expressions of religion inward and outward? Now it is easy to mistake this temporary reaction for a permanent alienation. The young voyager, battling against the headwinds of life, sooner or later swings over to a long tack landward. And the swing may be very sudden and unexpected. A young friend of mine, whom through all his college course his mother's invitation has hardly sufficed to entice within a church, and whom our advice was power-

less to bring into relation with the Christian activities of the college, suddenly decided at graduation last June to enter the ministry, and is just beginning the study of theology.

A second characteristic of youth which profoundly affects its religious life, and leads to frequent misunderstanding of the latter, is its passion for sincerity. One of the strongest expressions of the innate moral idealism of youth is its powerful reaction against everything that savors of hypocrisy; indeed, it would not be far wrong to say that insincerity is perhaps the most universally and cordially hated sin in college life. Conversely, the heroes of the college world are usually known for their fearless and plain speaking. This is particularly true of the preachers whom college men like to hear. A study of the characteristics of the most successful college preachers soon shows that as a rule they are the men who speak out their inmost thoughts, and call a spade a spade. Now this passion for sincerity makes most college men, particularly the conscientious and thoughtful among them, exceedingly careful about the use of conventional religious phrases. They hesitate at public professions of every sort, and balk at creeds. The outsider, not seeing the usual expressions of religious interest, is likely to jump to the conclusion that the latter does not exist. But the truth is that in this matter of sincerity the college student is likely to stand up so straight that he actually leans over backward; or, to change the figure, so eager not to make a conspicuous display of the light that is in him, that he hides it under a bushel. A wise teacher, speaking once to a group of undergraduates of whom I was one, said: "One trouble with you men is that you are so much afraid of being insincere that you don't acknowledge your own deepest faiths and purposes. *Seem to be* as religious as you *really are!*"

A third cause of the popular misapprehension about the religion of the college man lies not so much in the temper of the college man, as in the nature of religion itself. Religion is of all human interests and experiences the most personal and intimate. It is no ready-made product which can be bought or sold, no fully prepared package which can be carried away for the asking. Religion is "the life of God in the soul of man"; it grows, deepens, and develops as the man's soul grows. The religion of the college man is therefore bound to be as immature as is his personality, and as one-sided and partial as his experience of life. Further, the college man has for the most part

not yet passed through those great elemental experiences of human life—disappointment and failure, sin and repentance, love and parenthood, sickness and sorrow—in which particularly religion is born and grows strong. The deep experiences of religion, like the deep experiences of life, are still before him. Our reason for the idea that the college man has no religion, is that he has been expected to have the same kind of religion as his busily practical father or his deeply experienced mother. You cannot expect from a college student of twenty the reasoned system of doctrine of a mature theologian, or the unshakable faith of a much-tried saint.

Insisting, then, that the college man's religion is real, but examining it against these inevitable backgrounds of the characteristics and limitations of youth, and the essential nature of religion itself, let us ask now what are more of its most distinctive features. The first on which I would lay emphasis is its *positive* nature. It is of course trite to say that our modern religion is taking its emphasis off things that are to be avoided, and laying it on things that are to be done. This is markedly true of the college man's religion. It is above all things active and aggressive. There is a strength and a virility about it that is attractive and inspiring; it tries to be as much in evidence on the athletic field as in the prayer-meeting, and when it does express itself in the prayer-meeting, there is a great deal of the contagious enthusiasm and concrete picturesqueness of the athletic field about both its spirit and its letter. In the later and deeper experiences of life, older men learn that in their extremity and helplessness they need God to deliver and save them, and give them, in Ritschl's great phrase, victory over the world; but the college man's religion springs not so much from this maturer sense of need, as from a more self-confident ambition for full-orbed completeness of life. There can be little doubt that the religion of deliverance and salvation is profounder and maturer than the religion of self-realization. But the latter is in life's long school the best elementary and preparatory course for the advanced experiences of the former. We may well rejoice that college men are coming to realize that a sane and positive religion is not only an element in, but an inspiration to, a full and rounded life; for he who learns in his youth to pray to and trust God to make him a worthy and complete man, will learn in later years to trust the same God to deliver his soul from death, his eyes from tears, and his feet from falling.

Second among the characteristics of the college man's religion that I would emphasize is its intellectual *unconventionality*. You may be surprised that I do not use a stronger word, or emphasize more than I shall, the whole intellectual aspect of the college man's religion. Some of us know from personal experience how real and perplexing are the doubts with which the more thoughtful students wrestle in their battle for a stronger faith that is their *own*, and how inevitable are the "intellectual growing-pains" of readjustment to the vastly larger world into which modern science and historical research and critical philosophy lead the serious-minded student. There is great and crying need for wise and sympathetic counsel and guidance, in all our colleges, for such conscientious seekers after truth. But since it was my good fortune, during two years of study abroad, to watch at close range the intense and relentless struggle of the German student for his personal *Weltanschauung*, and the keenness of the English student to justify for religion a central place among the great interests of human life, I have been compelled to admit that there is not as much serious interest in the intellectual problems of religion among our American students as I for one wish there were. The simple truth is that our students, like all of us Americans, are not as much interested in hard, straight thinking on fundamental problems as we ought to be. We are too easily put off or satisfied with traditional or superficial or popular answers. It is the man who has fought for his faith that really holds it precious; the man who has dug down with his own hands till he struck the real fundamentals, who finds how deep and solid they are. Let us have more thinking, and not less.

What we do find abroad in the American college world is the general uneasy sense that science and historical research have somehow or other modified at least the statements, and probably even the data, of traditional religion. Consequently it is demanded, and rightfully so, that every religious leader and teacher shall show some signs of having done his own thinking, and shall be able to state with freshness as well as with conviction his results. It is also happily true that most students themselves, when they think and talk on religion, try to avoid its well-worn phraseology and traditional formulations. So I would say that the college man's religion is characterized by intellectual *unconventionality*. Personally, I cannot help hoping that it will be increasingly characterized by intellectual *thoroughness*; and that the foggiess which hangs over our whole

religious world in this age of transition, and which, as far as religion goes, is only less cloudy in the colleges than elsewhere, may steadily be dispelled by candid and courageous thinking.

You will see from this that the writer thinks that our colleges reflect very clearly some of our national characteristics, talents, and limitations. This is markedly true again of the next characteristic of college religion which I shall mention—its *gregariousness*. We are the nation of fads, crazes, and statistics. We want to take our religion like everything else, in huge occasional doses: and we want to take it when everyone else does. "Everybody's Doing It" is a popular song that is strikingly expressive of one of our great national traits. And this trait is quite as marked among our college students as it is elsewhere; a few prominent leaders set a standard and start movements, in everything from clothes to opinions, which the rest usually tend to follow *en masse*, and rarely dare to withstand. Now it is, of course, cause for great gratitude when this strong social impulse takes right and high directions: and there are many evidences that it is doing so more and more in our American college life. The honor movement, the strengthening sentiment for clean athletics and clean living, are to college morals what the remarkable Bible-study movement of the last few years has been to college religion—a rising tide which has caught up hundreds of hitherto indifferent men in its strong sweep, and has lifted the spiritual level of the entire college life in many institutions east and west.

Another characteristic which the college man's religion reflects as our national life reflects it, is its *concrete practicality*. We Americans are pragmatists by temperament, whether we are by philosophy or not; our national genius is for application and execution, and our instinctive question, "What shall we *do* about it?" Now the college man's faith, whether it be orthodox or not, has a splendid way of vindicating itself by its works. When I was an undergraduate at Harvard, I made an investigation which showed that 365 different men were doing some definite kind of social-service work in and around Boston, most of them one evening a week; and I understand that this number has since increased. It is this same spirit of practical service that at the University of Pennsylvania has built and carries on one of the best settlements in the city: that has put Yale men to work teaching English and good citizenship to immigrants, and Williams and Amherst men to work helping weak churches and conducting

Sunday schools in the country round; and that all over the country has enlisted hundreds of college men in boys' club work with their younger brethren, over whom their influence is so unique and powerful. And it is this same spirit of personal consecration to Christian service that in an even deeper and more powerful form has manifested itself in one of the most significant uprisings of our time—the Student Volunteer Movement for Foreign Missions, which in the last 20 years has sent forth more than 5,000 college men and women to be what Professor E. A. Ross calls in his *Changing Chinese*, a new type of foreign missionary, consecrated to the bringing on earth of the Kingdom of God.

The last characteristic of the college man's religion of which I shall have time to speak, but one of the most distinctive and important, is its *uneclesiastical nature*. Much of it has grown up outside the immediate influence of the church, and most of it expresses itself without any conscious relation to the church, with the result that the sense of interdependence and inter-responsibility between the church and this uneclesiastical college Christianity is comparatively weak. The church often scarcely knows that it exists—and it in turn feels no special need of the church. This is at once a strength, an encouragement, and a weakness. It is a strength, because the correct sense of perspective that can distinguish between the primary and the secondary things in religion, and the sense of unity in Christian fellowship and service that alone can overflow and thus finally obliterate denominational distinctions, are developing faster perhaps in the colleges than anywhere else; we scarcely knew and never cared, in our college Christian Association work, to what denomination our intimate associates belonged. It is an encouragement, because it shows that the Spirit of the Living God is working today powerfully outside the churches, and outside all organized religious agencies, winning victories on new fields and enlarging the army of the Lord by unexpected reinforcements. But it is at the same time a serious weakness, in that it is sending forth from our colleges constantly a large number of men and women who ought to become leaders in our churches, but who, because they have never learned to love the church, or realize its importance, or feel its need, never identify themselves actively with it.

With this last point I come to an aspect of the question on which I would gladly spend more time—the religion of the college man in the sense of the college *graduate*. Most of what has been said already

of the characteristics of the religion of college students applies with equal force to their religion when they go out into life; it remains positive, unconventional, gregarious, though to a less degree, and concretely practical, even to a greater degree. But some considerations already reviewed apply with special force to the religion of the college graduate. It is a constant encouragement to see how often the reaction against things religious, that lasts all through a man's college course, will give way to an even stronger loyalty when in later years he comes to see at closer range what religion and the church are really fighting for; to see too how often the superior or even cynical indifference of the undergraduate will give place to the sober respect or even reverence of the maturer man who, passing through the great experiences of life as husband and father and citizen, realizes how valid and valuable religion proves itself in them. But the point on which I want to lay most emphasis here is that the unecclesiastical character of the college graduate's religion is an unqualified weakness to himself and a great loss to the Kingdom of God. There are many reasons why it is difficult for the college undergraduate to keep actively in touch with the church; and it may even be that for him a certain amount of undenominational Christianity may be a good thing. But for the college graduate who has settled down as a citizen and head of a family in a community, the situation is far different. He needs the church; the church needs him. We have far too much unattached Christianity among our college graduates; and the problem of its reduction is important enough to demand the attention not only of the church and its pastors, but of the college and its teachers. The educated man who has not learned to work effectively with other men of every type for great and common ends may be *highly* educated, but he is not *well* educated.

My closing word is one that is borne in on me more and more by my brief experience as pastor in a college community. We must beware of too much emphasis on the especially peculiar problems or the distinctive religion of the college man as such. A well-known German theologian said once that there was danger of too much emphasis in these days on the special adaptation of Christianity to the modern man; for the "modern man," down beneath all the culture and sophistication of the twentieth century, has the same human nature and needs and problems that man has always had. His remark recalls the profound saying of Goethe that "mankind

is forever advancing, but man remains ever the same." The college man is after all just a human being like the rest of us—with our common human temptations and weaknesses, hopes and fears. A prominent American preacher particularly successful with college men remarked once that students had an idea that they wanted convincing logic rather than emotional appeal in a sermon, but that as a matter of fact they were not satisfied without the latter and responded only to the man who tried to persuade as well as convince them. Religion must stir emotion to be really effective—among college men as well as among down-and-outers. And religion, for the college man as for every human being, is born and grows strong, not from intellectual debate or demonstration, but from moral aspiration and struggle, and in unselfish devotion to a larger good. To one of the summer conferences there came last year a student who had all but lost in the world-old battle of youth between the flesh and the spirit. "I had to have help," he said, "and I've heard that men get it here." And he found the help he sought, not in historical study or in intellectual inquiry, but in *prayer*. That is the universal appeal and promise of the gospel of Christ, to the pious Jew and also to the cultured Greek: "for it is the power of God unto salvation, to every one that believeth."

VICE-PRESIDENT CLAPP: The second paper will be presented by President George C. Chase, LL.D., president of Bates College, Lewiston, Me.

PRESIDENT CHASE then read as follows:

THE RELIGION OF A COLLEGE MAN

I understand that this paper is expected to present the ideal rather than the actual. In other words, that it shall attempt to answer the question, What should be (not what is) the religion of a college man? The question thus put immediately raises another: Does it imply that religion is a thing of variable attributes and requirements? that the religion of a college man is *sui generis*—different from the religion of men in general? This leads to yet another question: What is religion? The attempted replies to this question differ in form but are well-nigh uniform in substance. Religion, they affirm, is the response of the spirit of man to the spirit of God. This reply presupposes that certain elements in God exist also in

man; and that by virtue of these common elements communication takes place between the human and the divine—God imparting and man responding.

Religion is, then, the reacting of the human spirit upon the promptings of the divine. Do all normal men thus react? Yes, answer history, psychology, and experience. As the eye responds to light and the ear to sound, so the human spirit responds to the divine message. Man's heart cries out for the living God. Augustine's impassioned utterance, "Thou hast made me for Thyself and my spirit can never find rest till it finds itself in Thee," is the cry of every human being when once awakened to his own deepest need. Religion, then, is the birthright of every man. Potentially, and in some measure actually, all normal men are religious. The divine message may be marred in its reception. The interpretation may be imperfect, erroneous, or misleading, and the response inadequate or ill directed. But to every man a divine message comes, and from every man there is some response.

These varied responses to the divine presence are in a genuine sense religious. But among all religions, that alone which correctly apprehends the divine message and takes a fitting attitude toward God can be called the true religion.

And what is this fitting attitude? It is the attitude rendered appropriate by the nature of God in his relations with men. This, the beloved disciple tells us, is love. God who is everywhere the All-Wise and the All-Powerful is in his relations with living beings the All-Loving. The great all-comprehending law of the spiritual realm is the law of love. All God's messages to men are messages of love. And the only fitting response of men to these is a love as wide in its application as is the love of God—a love ardently responsive toward God and toward all men as sons of God and brothers one of another. Thus religion in its manward side is morality. For love is the only adequate source and sanction of morality. The thinking world today accepts as final the announcement, "All the law is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself." True religion is, therefore, the response, under the constraint of all-dominating love, of the entire human being—intellect, sensibilities, will—to the evoking love of God.

We return to our question: Is the religion of a college man different from the religion of men in general? The answer is obvious. In

its essential nature there is but one religion. Hence if we speak of the religion of a college man we are not referring to the essential in religion. This admits of no variations.

In its essential nature religion is the same for the child and for the mother, for the statesman and for the physician, for the home and for the hospital. But in its adaptation to the attainment of particular ends it varies with the numberless variations in the relations of men. The particular end sought determines the particular emphasis to be given to the same graces and virtues—the particular adjustments and combinations of graces that are best suited to the attainment of particular results.

In the light of these examples we return to our question, What should be the religion of a college man? We can answer this question if we can find the real end of a college education. The statements of this end vary. But the consensus of educators is in effect this: The aim of a college course is to prepare men to know the higher uses and satisfactions of life, to help them to exemplify and interpret these to others, and so to prepare themselves to be leaders in human progress, and in particular to reach this result through finding their own special sphere of service, and so entering it with greatest advantage to themselves and to others.

This aim is in itself essentially religious. To accept and cherish it is to obey the great law of love—to respond to God's call for complete personal development to the end that such development shall contribute to the development of others.

The religion of a college man in the special sense in which we are using the words should be a religion definitely promotive of the attainment of the true end of college life and training. Just as the religion of a mother should contribute directly to the attainment of the true ideals of motherhood; just as the religion of a statesman should contribute to the realization of the ends of statesmanship, so the religion of a college man should contribute to the realization of the college man's ideal.

It should have the cogency of a direct summons from God. The religion of a college man should inspire him to enter upon his calling with such a sense of his dependence upon the quickening, elevating, and enriching influence of the divine Spirit as that to which Milton gave expression when he set forth his conception of the preparation and discipline essential for him who would become a true poet, "to

be obtained but by devout prayer to that eternal Spirit who can enrich with all utterance and knowledge, and sends out His seraphim with the hallowed fire of His altar to touch and purify the lips of whom He pleases."

The college man who responds to a divine summons as definite, clearly recognized, and inspiring as that which consecrated Milton to his great task will begin and carry forward his college work with a singleness of purpose, a strength of conviction, and an appreciation of opportunity that will make every day count to the utmost. And he will pursue his studies and make use of his facilities with an ardor and a steadiness of purpose that will bear him steadily toward his goal. He will welcome difficult problems and rejoice in strenuous study, inspired by his great purpose to become a well-rounded man to whom is committed the sacred privilege of interpreting life's noblest uses to his fellows, of imparting to them the treasures of wisdom and knowledge to which he has himself found access.

To those required studies which the great teachers of the centuries declare to be essential to the development of well-balanced men and of great and wise leaders in human affairs he will bring a docile and responsive mind, accepting these as the backbone of an education truly liberal. And as with widened vision and with vital contact with the great world of thought and knowledge he comes to an understanding of himself and of what his developed individuality should mean and should impart to his less-favored fellows who are awaiting his advent to the sphere of active life, he will choose those subjects which promise to render his life work the most helpful to mankind. His religion springing out of his consciousness of immediate fellowship with his heavenly Father, and with every human being to whom opportunity may introduce him, will be no vague tradition, no inherited dogma, no effusive sentiment, but an experience as intense and as real as the ties of blood, birth, and breeding that unite him to the father and the mother, the brothers and the sisters, that are to him the dearest and most vitalizing objects in fact and memory. Entering upon his work with clear comprehension that all true education has as its object the study and the appreciation of law—law everywhere in matter, mind, and spirit, as a manifestation of the all-immanent and ever-energizing God, the God of love—he will feel with Browning that "All's law, but all's love." He will see with growing distinctness the relation of oriental nations, of Greece, Rome, Palestine, of the conflicting, destroying, renewing, and recombining

forces of the Middle Ages and of modern times, to the all-inclusive and ever-developing plan of God. The great men and the great events of the past will fall into harmonious relation with a shaping Supreme Will. Thermopylae, Marathon, Philippi, Actium, Tours, Waterloo, will cease to be mere names and become strategic points in the campaign of ages. Moses, Cyrus, Alexander, Caesar, Napoleon—all the great historic characters—will become evident though unconscious factors in the working of God's will. In the world of thought, also, he will discern the responses of men of genius to the challenges of the divine mind. The demon of Socrates and the ideal types of Plato will disclose their true significance.

The progress of free institutions, the steadily widening and intensifying sense of the rights of all men to equal opportunity, and the gradual entrenchment of liberty in law and in representative government will be followed by him with unflagging interest as he traces the march of mankind, often impeded and delayed, often apparently blocked by insurmountable barriers, yet never turned back, along the great highways of time. Nor will he be a mere curious spectator; he will feel himself a sharer in the counsels and endeavors of the wise and the good, in the far-reaching purpose of the Almighty. In the steady rise of the individual he will see, not merely an interesting fact, but the joyful triumph of men—his brothers.

In art and literature, in all of those rare products into which human genius has blossomed, he will have a ready test of comparative values, and his unvarying standard for estimating the worth of whatever men call noble and beautiful will be the degree to which it brings the spirit of man into fellowship with the spirit of God. To each embodiment of genius he will apply Browning's test, "How far can it project thy soul on its lone way?" By means of this test he finds a definite scale of values by which he can assign its true altitude to the great epics, dramas, and odes that have arrested the attention of men, and will assign their true rank to Aeschylus, Shakespeare, Milton, Wordsworth—to all those choice writers who have incarnated noble thoughts in exquisite words.

Nor will this test be applicable to secular literature alone. With even more assurance may he apply it to sacred literature. For here he may unhesitatingly ask how far and with how little alloy does this composition present God as the Being of infinite love and man as receiving and imparting that love?

It is the fashion in our day to exalt what are called comparative

religions, to place them beside Christianity, to represent Buddha as a teacher equal with Jesus. Such weak and indiscriminating sentimentalism is disclosed in all its shallow pretense if over against the choicest teachings of Buddha be placed the one sentence, "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have eternal life."

Nor does his test lose its value when applied to what we call our own sacred Scriptures. To the young college student fresh from his home, and taught from early childhood to regard all parts of our Bible as equally sacred, as equally important in their revelations of the mind and will of God and of his relations to man, one of the sorest trials in his Christian experience is the awful breach that he finds between the ideas of inspiration that he has unhesitatingly accepted from parents and teachers as the very truth of truth, and the broader views that find acceptance at his college. Hitherto he may have read with equal reverence genealogies, the imprecatory psalms, and the solemn "Thus saith the Lords" that preface representations of the divine nature and requirements which thoughtful men cannot harmonize with our *Father*—God—and with the all-inclusive law of love, and have never had his consciousness jarred by the contrast. Now he begins to think for himself; and, if he be conscientious, to be tortured by an agony of doubt and a threatening fear of a skepticism in which the simple, beautiful faith of his childhood shall be wholly dissolved.

In every college in our country there are young men and young women now undergoing this painful, this awful, experience. Every Christian educator is familiar with such cases. How shall the peril of a lost faith be averted and the menacing doubt be succeeded by unshakable confidence? How, indeed, but by substituting for reliance upon tradition, for blind, indiscriminating reverence for words, the supreme and only test of whatever may claim our allegiance under the guise of truth, namely: How far does this statement, this dogma, conform to that conception of God as our Father and men as our brothers conveyed to us in the spirit and teachings of Jesus—how far does it harmonize with the utterance of the spirit of man—of our own spirits as taught by the spirit of God?

Happy the student who goes to college with a faith firmly founded upon the cardinal principle that God is love, and that the phenomena of spiritual life can be rightly interpreted only through love. Such a

student's religion can suffer no wrench through discrepancies, real or apparent, in his cherished Bible. If he be so unfortunate as to enter college without knowing that the test of all institutions, literatures, and laws is the degree to which they give expression to love, it should be the first care of those who are able to help him, to introduce him to that life of the Spirit in which he shall be freed from bondage to the letter.

In what may be called the peculiarly modern subjects of the college curriculum—such subjects as sociology, economics, and government—a religion having its source and center in love is absolutely necessary to make these subjects of real value. For in these and in kindred studies that large sympathy with human aspirations and needs which flows out of true love to God and to man is the vital factor in rendering them helpfully dynamic. Only crass theorists now treat economics as a bread-and-butter science, while in sociology the altruistic principle—self-development accompanied by self-denial for the sake of others—in other words, obedience to the law of love—is the cardinal doctrine; and all utterances of economists and teachers not dictated by love, however faithful to facts and correct in logic, are “but as sounding brass and tinkling cymbal.”

The same truth holds in the study of citizenship and government. Work in all these subjects is worse than useless if it is unaccompanied by unfeigned love for men and an intense desire to contribute to the realization of better conditions in industry, society, and government.

Nor does the value of what we may term the eclectic principle in college life terminate with the purely intellectual. It is the only safe and adequate guide in directing and inspiring the social life. Individual companionships, intimate friendships, fraternal organizations, can be really worth a college man's while only as they permit him to give and take in those relations of men with men which find their shaping force in that broad, deep, pervasive, religious experience which can give to all human associations their highest value. A college man's religion, if it be the true religion, will not derive its companionships, its friendships, its social values, of whatever sort, from anything mechanical or artificial. It cannot endure snobbery. It abhors groups and cliques that represent wealth, aristocratic pretensions, or mere happy-go-lucky good-fellowship. It finds its basis of union and co-operation in kindred aims—intellectual, ethical,

spiritual. Alfred Tennyson and Arthur Hallam with their ten kindred spirits represent to a degree at least the ideal of college social ties. Yet even these so-called Twelve Apostles of Cambridge failed to secure the best social values for themselves and to impart them to others in so far as they may have failed to exemplify and inculcate the spirit of Christian brotherhood—of genuine democracy.

It scarcely need be said that a college man's religion, if it be in any measure the true religion, will be untainted by college vices, unstained by any sort of student dishonesty, by any of the conventional and time-sanctioned forms by which under quite other names college men sometimes become cheats, thieves, and swindlers.

The religion of a college man that I have attempted to outline must, from its very nature, have a warm sympathy with all humanity. It will never arrogate to itself peculiar privileges, special exemptions from the standards of practical ethics to which men outside college walls are expected to conform unhesitatingly. It will never dream of injuring, insulting, or humiliating an under-class man in order to emphasize superior dignity. It will not contribute to the ancient feud between "town and gown." It will hold with Shakespeare that "there are customs better honored in the breach than in the observance."

It has been implied in what I have already said that the religion of a college man, if true and wholesome, will never permit him to be classed among "forgetful hearers of the Word." In his initial purpose as a college man, and in his entire college life, he is, if not a present, by all means a prospective, doer. He feels in every fiber of his being that his great opportunities mean equally great obligations; that they are his call from God to prepare himself for intellectual and moral leadership in the world of men and of affairs: that even during his college life he is eager to be out among men, his brothers, to share their burdens, to aid in solving their problems, freely to give what he has freely received. He is even as a student keenly alive to the great moral issues of his time. His sympathy with humanity takes practical form in the ardor with which he studies social and civic problems. He is in spirit and in intelligent purpose a patriot. He feels a disgrace of his country, state, city, or college as if it were his own. He knows the current aims of philanthropy and the means of realizing them. He sees the approaching crisis in the relations of capital and labor. He suffers with the poverty-stricken, and longs to lift up

the fallen. He is an eager student of missionary movements, home and foreign. He knows that the country as well as the city presents serious problems.

Nor even while a student is he content with a mere knowledge of the needs of his time—nearer and more remote. He has not neglected after a careful survey of conditions in his college to engage to the extent of his strength and ability in contributing to the forces that work for righteousness. Entering loyally into the special literary, social, and athletic interests of his college, yet always holding these strictly subordinate to his life purpose as a scholar in training for worthy leadership in that field in which he may hope to be most useful, he has yet found time to offer a helping hand to a needy or less fortunate fellow-student, to contribute actively to the promotion of a healthy moral and religious college life, and to enter, to some extent at least, into the purposes and efforts of the Christian men of the faculty to make their college pure, wholesome, and a sturdy supporter of righteousness everywhere.

More than this, he has not forgotten his obligations to the community outside of the college. He has allied himself with some working church, and so has escaped the moral and spiritual isolation so paralyzing to the religious life of many young men that it is well-nigh impossible to interest them, after leaving college, in Christian enterprises dependent upon the church or upon other Christian organizations. He has all the while known, and has acted upon this knowledge, that we can build noble, aggressive Christian character only by active participation in Christian work. Without question he is an active member of the Y.M.C.A. of his own college. As such he has been effective in shaping and executing its plans for service in the college and in the community. But he has never forgotten that the mother of all Christian service is the church. And so far as has been consistent with his student responsibilities he has been a steadfast supporter of its work.

The light of many a student's life has failed because he has not kept in touch with the great interests of the Kingdom of God. It may be questioned whether many of our colleges do not by their own exclusiveness—an exclusiveness that had its birth in the colleges of the Middle Ages—actually dwarf and narrow the interests of their students by a routine and by methods that separate them in large measure from the great toiling, struggling, waiting world.

Unquestionably the college atmosphere in which a man finds himself is invigorating or debilitating in proportion as it lacks or is fed by the vital air of the great world for which it exists and to whose wants it is expected to minister. If the members of the faculty are recluses, if they are apologists for college luxury, if even they are mere scholars, they cannot impart to the young men who come to them that devotion to their fellows, that consecration to service whose sole origin is in love and reverence for God and a spirit of helpfulness to man. A college faculty should never constitute itself a distinct set, living lives and cherishing aims apart from the deep, abiding interests of humanity. It is desirable that, if possible, every member of a college faculty himself possess and exemplify true religion as taught and lived by our Savior.

College prayers are necessarily and appropriately held in the college chapel. But it may be seriously questioned whether the habitual Sunday service for the student body should be held within college grounds.

Jesus prayed not that his disciples should be taken out of the world but that they should be kept from the evil in the world. And for our college men preparing to face the responsibilities of Christian leadership out in the ranks of their struggling fellows, where the battle of life rages fiercest, we may well pray, not that they may be kept out of the world but that they be kept in living sympathy and actual alliance, not only with Christian scholars, but also with Christian workers for the triumph of Christ's kingdom—the kingdom of all-conquering love.

VICE-PRESIDENT CLAPP: The appointed speaker for the evening is President J. H. Harris, LL.D., Bucknell University, Lewisburg, Pa.

PRESIDENT HARRIS then spoke as follows:

THE RELIGION OF THE COLLEGE MAN

Religion, like the college student himself, is somewhat elusive. This is so in part because of the breadth of the concept. It takes in the whole nature of man as a psychical being and embraces all his relations. Man as a psychical being knows, feels, and does all within God's universe and not without relation to God himself in whom he lives and moves and is. The response of the soul consciously to the sustaining and environing God is, on its subjective side, religion. The response of the soul is one, but with varying degrees of energy accord-

ing to its stage of development and to its circumstances. Religion always includes emotion, thought, and will, but with emphasis sometimes on one, sometimes on the other.

The child till the age of twelve lives largely in the perceptual. Not wholly so; else he would not be capable of religion. He forms images also, mostly reproductive. He develops memory. He learns language, often without understanding the meaning of the words, yet usually with some glimmer of its meaning. The child of Christian parents is taught that God is Father, our Father in heaven. To him, therefore, God is like his parent, only larger and stronger. His view of the world is spatial and material, not dynamic. If he is told that God is everywhere, he says that he cannot be in the telegraph pole, "because it isn't hollow." His memory, verbal in its character, retains the theological terms he is taught in his catechism, but it is Choctaw to him. So far as he construes it, he construes it in terms of the perceptual. He thinks as a child.

From the age of twelve to sixteen important changes occur in the physical system and corresponding changes take place in the spirit. It is the age of imagination and emotion. The boy becomes a poet, and his religion becomes poetical. It is the age of hero worship, and the youth may be led to choose as his hero the Man of Galilee, especially if the Man of Galilee be presented as Mark presents him, a man of action and of energy. This is psychologically the high-school or academy age, the time when the young man sees visions.

From sixteen to twenty when the youth reaches quantitatively his full physical growth, we have the collegiate age and collegiate religion. The youth passes into the realm of reason, and his religion becomes intellectual. When the ideas of God which the boy had formed from statements authoritatively given by his teachers are brought into comparison with other ideas of the world and the course of his history which he learns in his college studies, the student is thrown into a condition of doubt, sometimes as to the validity of his ideas, sometimes as to the correctness of their form.

He studies astronomy, the infinite of vastness and force, and he is apt to find them declaring the glory not of God, but only of Galileo and Kepler and Newton. He studies biology, the infinitely varied in adaptation, the infinitely small in magnitude. He comes in contact with "Nature red in tooth and claw," and doubts the goodness of the Cause or causes of all these. He doubts not the mechanical ingenuity

that formed the mosquito, but he asks, as one asked me, "Might not God have been in better business than in creating such an ingenious pest?" When he comes to study the history of man with his wars and vices and crimes, he raises the question as to the worth of all. Would not no world at all be better than any possible world? Would it not have been better if evolution had closed with the inorganic and vegetable than to have gone forward to the production of animals capable of suffering, and of man the worst sufferer of all? Where is the goodness, especially perfect goodness, backed by infinite power and guided by infinite wisdom concerning which he was taught in his youth, that has formed and guided a world to be ruled by Nero, or Turk or Bulgar? "If God receives credit for Abraham Lincoln, how is he to escape responsibility for John Wilkes Booth?" This was a question asked me once by a student.

Now all these questions innumerable are indications of progress. Intellectual progress is through doubt. In his religious views the youth passes from naïve, unreasoned faith, based upon authority and tradition, through doubt to rational faith. The college age is an age of reason, and religion becomes dominantly intellectual. The college man who is really advancing differs from other men of the same age only in the fact that he is developing more rapidly and is brought into relation with a wider range of thought than the non-collegiate. His doubting spirit is merely the spirit of progress, whether in religious or non-religious subjects, if in fact there is such a distinction as religious and non-religious.

The spirit of doubt and inquiry in the student should not be repressed by any drastic measures similar to the spirit which sent Galileo to prison and Bruno to the stake. His questionings should be encouraged. Bacon did great harm to religion when he taught that religion is a matter of faith and not a subject for scientific investigation. In recent times this dictum so long followed has been disregarded, and we are investigating in a scientific way all religious phenomena, and testing all religious beliefs, to the great advantage of religion, which will thereby be purged of many crudities, and in the light of investigation many superstitions will be abandoned. The college student should be encouraged to enter seriously upon these investigations and study and think these high themes through to the finish.

Nor should the progress of the student be checked by negative

repression. Said an ecclesiastic to me recently: "We do not recognize the existence of doubt in our students, though we know that it does in some measure exist, nor do we deal with it directly. We surround him with the symbols of our faith. He is required to attend upon the service, and the ritual and music have their influence upon him. He hears narratives of the lives of saints and holy men. Painting and architecture play an important part. Thus, he in time grows out of his doubts and finds rest in the authority of the Holy Mother Church." This is to arrest development at the stage of emotion, of imagination, and taste. Doubt is not the final stage, else it would not have been made unpleasant. But we may find rest from doubt either by retrogression to authority and tradition or by progression to rational faith.

In advancing, however, the student does not break with the past, if his advance is to be normal and healthy. Even the child has in embryo the most advanced and august ideas of religion, those intuitions of the mind necessary and universal in all knowledge. All these lead to God and connect and unify all experience in him. Says the little girl of five, "You are holding me up; what holds you up?" "The chair." "And the chair?" "The house." "And the house?" "The earth." "And the earth?" "The sun." "And the sun?" "God holds up the sun." "And what holds up God?" "He holds up himself, and all things else." "I should like to see him doing it," says the little girl philosopher, who had gone in her inquiries as far as Aristotle in his day had gone or anyone since. Thus the religion of the child, imperfect though it is, should be of such a kind as to furnish a germ of growth for the religion of the adult. So also, the religion of the boy, the poet, is not cast aside when he rises to the stage of reason. It was a fruitful conception of Hegel that with each stage of progress there is a return, so that each advance reinforces and enriches that which precedes. So in religion, the rationalizing of ideas by the youth clarifies, corrects, and enriches the imaginings and emotions of the boy.

The elective system in our colleges permits education to be one-sided and fragmentary. The student does not rise to a view of experience as a whole. The course of study should be broadened so that the students like Bacon may take the totality of knowledge as his province. The course, in other words, should be crowned with a study of philosophy. Philosophy aims to understand the world as a

whole, to realize that the world is a universe, a cosmos. What a day it is for the student when he realizes that the mathematical principles he is studying are true "beyond Orion and the Southern Cross"—when he knows that truth here is true everywhere, and right here as a categorical imperative is right everywhere and always! Now he feels at home in the universe when he reflects that were he to go into a class in chemistry or optics on some planet the light of whose sun would take a thousand or a million years to reach us he would be at home in that classroom, the chemistry and optics there and here being identical. Now he cannot conceive of the world of thought and of things to be a universe, a cosmos, an order except upon the postulate of God, a postulate as necessary to philosophy as the postulate that a straight line can be drawn between two points is to geometry. When a young man once gets himself founded upon such a Rock as that he will be like the youth who said after grasping that idea, "Since then it matters nothing to me whether the whale swallowed Jonah or Jonah swallowed the whale."

The development of religion on the side of will does not have as full opportunity for the college man as is desirable. Consequently the religion of the college man has a tendency to sentiment and emotion, or of speculative reason. All motive feeling to be healthy must issue in action. The colleges are seeking fields for religious activity. These must not be entered upon for the sake of exercising the student in godliness. Religious growth like moral growth must not be sought as an end. It comes as happiness comes as a result of action. He that finds his life loses it; he who loses his life for Christ's sake finds it—this applies to the religious life of the college man—he who loses his life in service to his fellow-students—finds his life in a growing character, in a maturer faith, in a better fashioned will. The Young Men's Christian Association offers one such field of activity. Letters are written to incoming students; they are met at the station and are directed to boarding-places, to classrooms, and to friendships that shall be moral and healthful. This is practical Christianity, which has displaced, to a great extent, the survival of barbarism known as hazing. This survival, be it noted, is found less in the colleges than anywhere else where young men meet, and of course ought to be. These evils and others are to be eliminated by growth in Christian character, rather than by faculty resolution or municipal legislation.

The college student finds a field of religions in the local churches. Names of students belonging to the various churches are given to each of the pastors, and these pastors can render a good service in the religious development of the students by giving these young men work to do. Formerly the chief contribution of the student to the church seemed to be criticism of the pastor and of the choir and of all else. This was not wholly the fault of the student. People who have nothing given to do are apt to find something. The churches have no duty before them other than the strengthening of the churches in the university centers. Students in our day are also engaging in mission work in foreign lands as well as in our own land. A university establishes a field of work in China and connects itself directly with that work and while China gains from the university much, the university gains still more. There comes to be thus in the college a religious development of will, a piety that is not a cloistered virtue, but a virtue enriched and tested by experience. More than all else is the personal power of the professor. What a man is expresses itself in what he says and does, makes itself known in the tones of the voice. When Jesus said, "Mary," she answered, "Rabboni." The printed page will never displace oratory. The Christian religion never fails to be propagated when a Christian teaches. When Asahel Kendrick teaches Greek, it is Christian teaching. Homer vanishes and Christ appears. So when Olney teaches mathematics or Agassiz science. On the other hand, if the Bible, even the New Testament, is taught by a man who does not believe in it, the result is evil. Give me a man who is luminous, through whose life the New Testament shines as an enduring light, through whom Christ is manifest. Education is dynamical, not mechanical; it is a question of power more than of knowledge, infinitely more than a question of methods, important as all these are. If you will pardon the use of an old phraseology which expresses an eternal truth, what the churches and her pastors need to do her work, what the college professors need, is the sevenfold energies of the Holy Ghost to flood their energies with omnipotence, to vitalize their knowledge, and to give them the unction of utterance, tongues of fire resting upon each one of them. What the religion of the college needs is what all need: more faith and more consecration. On the other hand, we must remember that as thought and efficiency increase feeling diminishes. This law of mind prevails with the physician. As skill and efficiency with him increase, feeling becomes

less. So the college man, whether professor or student, increases in knowledge and efficiency, but at the same time has less lively emotion. The piety of the student is more wise, better directed, and more effective than that of the man of less education.

We need to remember that the college student is yet a student, a disciple, a learner, with many ideas yet untested, with many theories yet untried. In the world into which he is going God is with his manifold agencies of education. The student will learn much alike of God, of himself, and of the world, after "life, death and time have taken trouble with his schooling."

VICE-PRESIDENT CLAPP: I wonder if it is my prerogative, as Chairman, to say a few words. I am boiling over to say something, but it takes a great deal of courage to say what is in my mind.

I came to Cornell University some thirteen years ago—six of us, five children and myself—and pretty much all of us have graduated.

In looking back to 1870, to my college experience, at Ann Arbor, I have been able to draw some conclusions. In the first place, it is dangerous for some boys to go to college—at least, to some colleges. Of course, if a boy or girl has a sufficient amount of the right kind of stuff, there is no danger whatever. When a boy goes away to college, he leaves his father and mother, and the influence of the people who are watching him, all behind; he is much like the Christians who go west and keep their letters in their pockets, year after year.

I taught a Sunday class of Freshmen for a number of years—starting each Fall with from thirty-five to forty, for the most part boys from Baptist families, and have been able to study the college-boy problem from several different angles.

I remember back in the seventies, they used to say that to sit on one end of a log with Mark Hopkins on the other would be a liberal education.

In looking over with my youngest son the subjects to take up for the coming year, every once in a while I would object, and he would say, "That is the very subject you said you would like me to take." I did not explain fully to him, but the reason was that the professor who taught that particular stuff was not the man I wanted to have sit on the other end of the log.

I don't care how learned the man is, or how efficient as a teacher, if he is not the right kind of man, I would rather the boy would not have what he teaches.

Most institutions of learning are anxious to get men who know all about the subjects they teach, but are not at all exacting as to the moral or religious fiber of the men themselves. This ought not to be. I would rather my boy would come in contact with the very devil himself, than with some men I have seen, whose heads are crammed full of book knowledge.

I am not very much troubled about my children because they do not seem to think or to do as I have thought and done, along religious lines. I rather imagine that they will come out all right in the wash.

REV. A. T. FOWLER, D.D., then spoke as follows:

The subject which the writer of the last paper has brought before us is one of the most important we have considered so far in this Congress. In view of the large number of college students in our land at the present time, and the rapid progress which education is still making in our midst, there is no subject to which we can give more serious thought.

There are two phases of this question: one deals with the sort of Christian man the college student should be; and the other, with the sort of an interpretation of the Christian life teachers should present to that man. We are all interested, I am sure, in the winning of the college man to the religious life, and it is the problem with which most of us are concerned at this time. The religion for the college man must, first of all, be interpretative. There are three things with which he has to deal, like any other man. That is: What is God? What is man? What is the nature of the world in which he lives? His religion must be able to give an interpretation of these questions. Then too it must be strongly ethical; that is to say, it must possess the fundamental principle making for righteousness in his own heart and life; it must appeal to the conscience. Any interpretation of religion that fails to lay hold of the conscience will not interest, and much less help, the college man. Then too it must be personal; men are never moved by merely an abstract principle. No man will ever yield his life to an abstraction. These interpretative and ethical elements must find embodiment in personality. Hence we have the person and power of Jesus Christ as the center of the Christian life.

I believe there should be some form of Bible-study in the educational institutions of our land; and we must come to this before our educational systems can be complete. To make Jesus Christ supreme, and the embodiment of the noblest ethical ideals, is the problem for

our Christian educators to work out. We must also bear in mind the fact that the college man, whether an undergraduate or even a graduate pursuing professional study, is a growing man. So that when we approach him, we must do so in the terms of today, with the application of today, if we would be sure of winning his assent. There must be an understanding of the thoughts which college men are thinking. Each age has its own language and its own processes, therefore we must use the language such men are speaking. This means the character of our preaching and teaching must be altered. Our aim is redemption, but it will not be attained by denouncing our day and its problems. There must be sympathy. We must not leave out the note of compassion. The college man needs love just as much as any human soul needs it. If you and I bring to these men a compassionate heart and the Savior, we are more likely to find an opening into their lives. Love alone wins the heart of man, and in proportion as we are able, through love or sympathetic contact, to relate ourselves to the college man, I believe in that proportion we will succeed in winning him for the Kingdom of God.

REV. JESSE B. THOMAS, D.D., then spoke as follows:

College men are still men—subject to the same temptations, inward and outward, as other men. They, in common with other people at their time of life, are beset by some peculiar forms of peril that attend the emancipation from the leading-strings of childhood, while still unchastened by the riper experiences of maturer life. There is apt to arise at this period a tendency to over self-assertion and self-confidence.

Now doubt and questioning are in some form as incipient stages of self-guidance both inevitable and normal. But it does not follow that all doubt is even in its first impulses absolutely innocent, and its persistence may often disguise secret antagonism. Pastoral experience will remind us all of cases where apparently anxious desire to know “where Cain got his wife” really veiled some moral obliquity which took shelter under it. The woman of Samaria, when asked to “call her husband and come hither,” became eager at once to settle the question of the proper place to worship.

Intellectual pride may also bring a snare. Luther said that in his first year he was the pope, then a cardinal, then a doctor of divinity—only at last a humble learner.

Jesus recognized and dealt tenderly with honest doubt; but he did not treat all doubt as such.

The TREASURER, REV. ROBERT C. HULL, then announced that there were on the table sample copies of the *Proceedings* for the past six years, and gave the invitation for anyone who might wish to do so to communicate with him about joining the Congress, or securing copies of the *Proceedings*.

SECRETARY GESSLER then spoke as follows:

I rose mainly for the purpose of introducing to you the actual Secretary of the Baptist Congress, who has just taken his seat, and whose place I have been usurping for the past twelve hours, at his own strong insistence. This is the last word I shall utter as Secretary of the Baptist Congress.

For the last eighteen years it has been my privilege to serve this body. I might say many things you would like to hear, in regard to this service and the joys it has brought to my mind and heart. Nothing has contributed to the great encouragement of my life more than my association with this beautiful work.

There is nothing I know of that makes a man recognize the grandeur of his own manhood more than the sense of spiritual freedom—the consciousness that he is not in bonds of any kind. “If the truth shall make you free, ye shall be free indeed.”

I only want to say in conclusion that I have nothing but gratitude to my associates for their kindness to me during all these years, in which I have tried humbly to serve them. But a younger, stronger, and better man will now take this place, and, I have no doubt, will accomplish more than I could have done by a longer tenancy. (Applause.)¹

VICE-PRESIDENT CLAPP: The next session of this Congress will be held at 10 o'clock tomorrow morning.

We shall now be dismissed by the benediction pronounced by Dr. Gessler.

¹ Resolutions regarding the retirement of Dr. Gessler will be found on page 193.

THIRD DAY

Morning Session

Thursday, November 14, 1912

10 A.M.

Vice-President Clapp opened the morning session of the Congress by requesting Rev. Mr. McNinch, of Trumansburg, N.Y., to lead in prayer.

MR. MCNINCH led in prayer.

VICE-PRESIDENT CLAPP: Our subject this morning is one of the most important subjects that we can consider. Some of us in going back among the hills in Tompkins County find that the rural churches are already very much alive to this problem. The first paper will be presented by Rev. Hulbert G. Beeman, D.D., of St. Paul, Minn.

REV. DR. BEEMAN then read as follows:

THE PROBLEM OF THE RURAL CHURCH

One decade ago the rural church problem was unknown. Today it has enlisted the attention of the continent. Then, scarcely a book had been written upon it. Now, it has created a literature of its own, and papers and magazines of national circulation, both religious and secular, are giving a large place to the consideration of this vital subject. Sufficient statistics, gathered by carefully directed surveys, have been put before us to prove that it is one of the serious issues of the hour. This paper will make a direct attack upon the problem with three questions: Why is there a problem? Is the problem worth solving? What are the essential elements in its solution?

I. WHY IS THERE A PROBLEM?

The future of the church of the city has been questioned, but we have always turned from the perplexities of the metropolis with the assurance that the rural church would abide. It has been an unfailing fountain sending forth a stream of blessing to all the land, but in recent years the strong current has become a trickling brook that is fast drying up, and every Christian enterprise that calls for young

men and women in service and leadership is feeling the effects of the general drought. What has happened?

1. There are the causes which have made religious work difficult everywhere. The startling figures given concerning the rural church can be duplicated in the city. Downtown churches, which in the aggregate represent an investment of millions, are being maintained with difficulty or entirely abandoned. Where once the services were crowded, now but a few assemble for worship.

There has been a decay of faith. The great truths that stirred our fathers do not grip the people of today. An assurance that the good will be rewarded and the evil punished does not hold the conscience and heart.

There is a lack of confidence in the church as an institution. Many question its future. It is believed that in its present form it is not the most effective agency for the uplift of society. The practical evidence that the church has lost the confidence of the people is seen in the difficulty experienced in securing money in large sums for strictly church work, and the readiness with which men contribute to the Salvation Army, the Y.M.C.A. and Y.W.C.A., and various forms of social service.

2. There are two causes peculiar to the rural consideration. First, there are the difficulties of the rural field. The rural population has changed. Once the rural community was unchanging. Lands and houses passed from father to son. Rural people are now everywhere moving. Different reasons have caused the shift in different parts of the country. There was the call of the new West which a generation ago began to depopulate of her young people great sections of the East. There is the call of the city which has continued to take away the strongest young life from country and village.

In many sections of the country, farming, as an occupation, became unprofitable. The church failed with the failure of the industry upon which its material prosperity depended. The farmer who scarcely made a livelihood had little to give to the church. The community lost heart and was willing to see the church fail with its other enterprises.

Just the opposite cause has increased the difficulty of the problem. Great rural prosperity, in more recent years, has resulted in a spirit of speculation. A new plan for the selling of farm lands has been introduced into some sections of Iowa, and land valued at nearly two

hundred dollars per acre has been sold at auction. Two decades ago a great tide of investors began to flow in from the East. Through these years the value of farm lands has rapidly increased, and now the greater part of all the farms in the Mississippi Valley are for sale, and it is difficult to realize the full extent of the change in spirit that has come when the homestead, with all its sacred traditions, has been made a thing of barter. Every man is willing to move as soon as he gets his price, and it means that permanent social life in the community is well-nigh impossible. The farmer who expected that his broad acres would not only be his during his lifetime, but also the inheritance of his children and children's children, was willing to lay deep and broad foundations for the future religious life of the community. But now it is changed. If his land is to be sold today his vital interest in the welfare of tomorrow is suddenly cut off. Already the sons and daughters of the wealthy farmer have gone to the state or denominational colleges, and their faces have been turned toward the city. They will not return to the homestead. The prosperous farmer, in his old age, moves to the city and a tenant takes his place, and the tenant's interest in the locality does not continue beyond the duration of his lease.

Second, there has been failure through causes within the rural church. The minister has failed to appreciate the changing conditions. He has been satisfied to continue in the old ways of cultivating his religious field while all the methods of agriculture about him have changed from the ox-team to the traction gang-plow, and with this material change there has come a change in the spirit and social life just as marked. In many cases the spiritual husbandman is the only one who in manner, methods, and message has made no advancement. The church has died because the minister has been satisfied to let it die.

The church has failed to realize that conditions have changed and that the situation demands adequate equipment for new work. Some country churches have fallen into ruts so deep that those who are within cannot see out and those who are without cannot see in. Recently the writer was at the ordination of a young man to the rural pastorate. It was in one of the most fertile sections of the Middle West. It was a typical rural church, consisting of pulpit, platform, bare rectangular auditorium, and vestibule. During the forty years since its erection most striking changes had been made in the country. The farms, the means of communication and travel, all bore marks of

the twentieth century, but the church stood as a landmark of a by-gone age. Yet, with much enthusiasm and high hopes of the future, a young man was being ordained to undertake the difficult task of directing the life of the community and the church seemed perfectly satisfied that no better equipment was necessary.

II. IS THE PROBLEM WORTH SOLVING?

It may be asked, if the causes of failure that have been pointed out as peculiar to the rural field are not temporary, and if the church will patiently wait, will it not find a field ready for the harvest? No! The good old days will not come back. The church must be prepared to usher in the glad new days. The situation of a generation past will never return to the country. Its seclusion, its peculiarities of thought and diction, its isolated social life, the differences in manners and customs that mark it from the city are gone forever. The rural delivery, the telephone, and the automobile will soon make the people of the remotest hamlet citizens of the world. The causes that have been mentioned are permanent, and the church must adjust itself to the new situation. The gulf between the typical country church of a generation ago and the country life that is coming in today will continue to grow broader and deeper. The country will not return to the church. Will the church move forward and catch up with the country?

Is the task worth while? The answer comes in the considerations of the past. In nearly every denomination the majority of ministers, superintendents, deacons, trustees, and Bible-school teachers came from the country. Seventy-five per cent of the leaders of the city began life in the country. Though the interest of the rural church has waned materially through the last decade, it is still true that the country church furnishes the overwhelming majority of ministerial students and candidates for missionary service. The life of every city church and the efficiency with which we prosecute our world-wide endeavors depend upon the continuance of the rural church.

The farmer possesses the only part of the earth that can be renewed. The forests, that are rapidly disappearing before the ax of the ruthless woodsman, are gone for at least one century; the miner who pillages the earth of its treasure has made it poor forever; but the farmer who gathered a golden harvest this year may, by careful management, pass his inheritance, with glory undimmed and natural

force unabated, down to untold generations. He has found the fountain of perpetual wealth. Agriculture is one of the few industries that, in its present form, we are sure will continue. Recent inventions are entirely revolutionizing many of our material pursuits. We are not sure how our children will travel, or what kind of houses they will live in, or what will be the sources of heat and light, but we do know that bread and meat will be their daily fare and that so long as the well-being of the people depends upon agriculture, that industry must continue. The increase in population, augmented by immigration, demands an increased food supply which will necessitate an increased rural population. Though improved machinery has increased the capacity of the farm laborer, the farms of America are becoming smaller and there is a steady movement toward intensified farming. The call for bread is the primal call of society, and as long as we prosper, not only must we have the bread-winner but back of him the bread-producer. All America is planning to make her rural districts another Garden of Eden. The telephone, the free delivery, community schools, the automobile that will insure good roads everywhere, are a well-nigh irresistible call to the country. Added to this is an interest of the states manifested in the conferences of governors to consider the rural problem and the agricultural colleges supported by ample funds, assuming the task of training a new generation to love the country and develop its resources. This invitation of rural life is already being heard, and the tide of young people that through the last generation has been setting in with increasing volume toward the great cities is now being met by another tide that is setting out toward the country. While in many cases the sons of the farmer have all left for the city, a multitude of professional men of the East are becoming expert farmers, fruit-growers, and ranchmen of the fat, irrigated valleys of the West. Speak to the average man of middle age of the city and he will invariably tell you that his face is toward the country, his earthly paradise is there.

Further, the country still offers a place for the development of the highest type of manhood and womanhood. Large areas of our rural districts are now prohibition territory, and young men have grown to early manhood without having seen an open saloon. It is the place where, away from the rush, confusion, and the constant temptation of the great city, the seed of the gospel can take root and the life of the Christian develop amid the most congenial surroundings. The

conversion of Dr. T. L. Ketman is a typical case. A colporteur came to his father's home. The first evening the Scriptures were read and a short exposition was given. The next day, as he followed the plow, he thought of the colporteur and his message. The next evening the Scriptures were read and the gospel was preached. A day of meditation followed. The seed had fallen into good ground and began to bring forth a harvest of untold value. Contrast this with the opportunity that comes to the city pastor. Outside the church door, temptation of every form besets the earnest soul. There is no time to think, and often the good seed of the Kingdom is quickly snatched away.

Then, here is a field waiting for leadership. The village and the open country today are inviting men to come and direct them. In no other place is this so true. No great city is seeking the leadership of the church, and Christianity has a long contest for supremacy in the American metropolis. But the country is saying to the minister and the church, Come in and help us save our young people, make our laws, create our religious atmosphere, and lift up the social standards of our community. These reasons make the country field of paramount importance.

III. WHAT ARE THE ESSENTIAL ELEMENTS IN ITS SOLUTION?

There is needed a man, a church, a denomination, and co-operating evangelical forces.

A man.—More is required of the rural pastor today than ever before. In many localities there are found young people who have enjoyed the best educational advantages. All the elements that are demanded for a successful pastorate anywhere are required here. Among many other qualifications, the following are absolutely essential:

A love of the country and an appreciation of all the country's interests. Those who go to the country because they are driven there seldom succeed. Those who go because they love the work find an abundant success awaiting them. The pastor who catches a vision of the country that is to be will find open doors of opportunity at every turn. Here it is manifestly true, that "the eye sees what it brings with it, the power of seeing."

He will concern himself with everything that concerns country life. He will know his field by personal canvass and will become

acquainted with not only every resident of his parish, but he will become familiar with the occupation of every resident. The prosperity of the community will become of concern to him, and nothing that the community needs will fail to enlist his interest or call forth his best endeavor. Like John Frederic Oberlin, if necessary, with his own hands he will lead in the building of good roads; or if the country's leading occupation is waning, like a pastor of Wisconsin he will study the economic situation and establish a new industry, bring prosperity to his people and establish his church. The most successful rural pastors have been those who have known no divisions between sacred and secular, but have counted any task glorious that was necessary and have reckoned it a divine calling to make country life more attractive. It has been found that the country church that would give its chief concern to the welfare of the people need not worry about its own future. If a church, in the name of Christ, will set itself to the serving of the community, the community will never let it die.

He will be a leader in the life of the people. Many of our young people have left the country because they could find no wholesome, invigorating, social life. One instance will explain the situation. It was a representative country town. A moving-picture show had just been opened. Its initial announcement was of an old-time husking-bee and apple-paring. It represented a scene of the young men busy on the barn floor, and from the great kitchen there came the laughter and shouts of the maidens. Today the young people are asked to come out of the country, where the only attraction is the dance and the card party, and for five cents look at the pictures of the wholesome, social life of the rural districts of a generation ago. This community needs a minister in the country who will be a leader and make the church the social center. The same things that attracted our fathers will hold the young people of today. Then the home and the church were the centers. These two institutions, throughout the country, should have restored to them their former attraction. If we would keep the young people in the country we must take the commercialized attractions of the small town back to the country life. If we can induce our boys and girls of the country to play together in wholesome sports, when these same young people grow up they will have learned, through teamwork, lessons of co-operation that will enable them to work together for everything that will

advance the life of the neighborhood. Better than a thousand tirades against Sunday baseball is the organization of one good Bible-school baseball team.

The most important requirement is still unmentioned. He will be a preacher of the gospel and have the vision of the prophet. The country church has prospered and its abundant fruits have been gathered through the years because the rural pastor was first of all a preacher of righteousness. The country ministry which laid the foundations of a great Christian civilization preached the fundamentals of an evangelical faith. Christ was lifted up as the Savior of man. Revival meetings of great and abiding power brought multitudes into the Kingdom. Christian experience was real. A revival of genuine religion, pure and undefiled, would solve the problem of the country church today, and, it might be added, it would solve the problems of all our churches. The rural pastor is to be all that has been suggested. He is to have a love of the country, an interest in the community and its social life, that he may be a better preacher of the gospel of Christ. There is a danger that we emphasize the incidental and overlook that which is absolutely necessary. Prosperous industries and a quickened social life will save the country no more than it will save the city. There is an old saying, that you cannot cure a man of the colic by brushing his coat, and we must beware lest the whiskbroom occupy too large a place in our attempted solution of the problem. The country pastorate today has in it a multitude of the best men that can be found in the ministry anywhere. The fruits of the country church in the past are the unquestioned testimony of their efficiency. They want to be better ministers of the Word, and through conferences, short courses, and schools of correspondence they should be offered every advantage.

It will not be from the office of the secretary or from a conventional platform that the problem will be solved, but by a pastor who will patiently direct the rural church in finding itself. There is enough latent material in every community to solve its own problem, if it is only awakened and enlisted, and no ready-made plan can be brought to its solution. Rural people are individualistic and independent. They demand a right to think for themselves. They will work best in a harness that they have fashioned.

The church.—It must furnish equipment for the work. The building of half a century ago is inadequate for the work of today.

It should provide ample room for church services, for the graded Bible school, for community gatherings, lecture courses, and the social enterprises of the locality. Let it be made attractive. We can scarcely estimate the change that would come if the weather-beaten fences and meeting-houses of our country churches were painted and the abandoned church yards were made attractive with flower-gardens and shade trees.

The church should give the pastor adequate support. Many a minister of the best parts, with courage and vision, has failed because he was not supported. Ministers of the United States, if we eliminate one hundred and fifty of the largest cities, receive less than \$575 per year. The average salary paid to a Baptist minister is far below this. According to the *Home Field*, an ignorant Negro farm hand in the South receives \$250 a year, while our denomination in the South offers \$150 a year, for which they expect to secure a man who will do great things in the reconstruction of the open country. In the whole state of Iowa, at this present time, only three rural churches that furnish adequate support are pastorless.

It was the custom among the Scotch churches to surround the manse by a glebe, and each year the minister's field was the first to be plowed. Many denominations are providing a tract of from three to five acres surrounding the parsonage of the rural church. In places where this has been tried, little difficulty has been found in securing some of the most competent ministers. Such an investment changes the entire situation. The minister has a degree of independence; he may live in reasonable comfort, and he has the opportunity of inspiring the community by leading them in the best methods of agriculture and horticulture.

The denomination.—Baptists are concerning themselves with the rural problem and giving an impetus to the pastors of the rural churches. We may well follow the example of the Presbyterians and make a rural survey covering small districts and then counties, with the ultimate purpose of making a survey as wide as the state. We should make larger investment in the support of competent men in needy rural fields. Iowa has taken the lead in providing a secretary of rural work, and Rev. Richmond A. Smith is proving the wisdom of the plan. He suggests that in each state the denomination select some field and there develop a rural church to its maximum capacity, erect a building fully equipped for community service, and with the

local church provide for the work. This would develop a strong church and show what could be done on the rural field, and it would attract new attention to the possibilities of all rural service. The attitude of the denomination toward the rural field, the emphasis it places upon the importance of the rural church, and the recognition it gives to the pastor, will be determining factors in the solution of the rural problem.

Co-operating evangelical forces.—Great advancement has been made in co-operation and comity. Steadily we are adopting plans that will avoid both overlapping and overlooking, and are recognizing that there shall be co-ordination in some places and co-operation everywhere. A spirit of fraternity is growing. A divided Protestantism is the serious problem of the rural church. An investigation in Massachusetts was made of one hundred of the smaller towns which were classified as one-, two-, and three-church towns. Ten towns of equal population were taken out of these groups, and then the statistics of these churches were compared. The salaries declined from an average of \$842 in the one-church town to \$483 in the three-church town, and the three-church town received ten times as much missionary aid as the one-church town. If we reckon as coming under the problem of the rural church the open country and all towns of less than five thousand population, for the majority of these are largely dependent upon the rural districts, we should have the great problem, not in the unoccupied fields, but in those that are already possessed and in many cases over-churched.

What is to be the future of the American village and the small town where there are from three to ten evangelical organizations? Here is an actual case which is typical. A town of five hundred is trying to maintain five evangelical churches. During ten years, not one of these churches has had an average pastorate exceeding two years' duration. What an advance would be made if, by mutual agreement, the denomination best qualified to do the work was given the entire field and the others were requested gradually to withdraw. The difficulties of such a solution at once present themselves, but they would be largely eliminated if a survey as wide as the state was made by all the representative evangelical denominations. Then, when the facts were all before a representative board, an equitable basis of co-operation of all the over-churched fields of the entire state should be decided upon. Various denominations would possess an entire

field in some cases and withdraw in others. This would mean that in some places a Baptist church would die. We have been zealous in founding Baptist churches where there was a field. If the conditions have changed and a Baptist church stands in the way of the coming of the Kingdom, should we not now be as anxious that it should be removed, as in other days we were zealous that it should be planted? Or, if this could not be accomplished in this five-church town, let all the churches unite in a federated church to uplift the life of the community. What a change would take place if one of the five ministers became the preacher, another became the leader in organizing the community life and providing something that would compete with the average cheap show of the country town, and the other three were free to begin the evangelization of the rural community round about. It is not a Presbyterian or a Congregational or a Baptist problem. The churches that have succeeded have adopted everything that is good in each one of these communions. No rural church is succeeding merely as a denominational institution. Men whose work in the rural church has been marked by great success have come from every denomination. It must be confessed that the tendency is toward the community church, and the church of tomorrow that succeeds in the rural districts will minister to all the people of the locality. Denominational differences are becoming less and less marked, and the minister will awaken less and less enthusiasm in his appeal for denominational loyalty. More and more emphasis is being placed upon things that hold Christians together than upon those that keep evangelical denominations parted. In this new rural situation, what shall be our attitude toward earnest Christians of unquestioned character outside our own communion? How shall we be true to our denomination and give the advantages of church membership and evangelical co-operation that is offered by other denominations? Some significant considerations would follow if the federated church began the task of evangelization. On the one hand there are hundreds of over-churched towns, and on the other, as shown by the survey covered by the united efforts of the Home Mission Boards of America, there is in one state from sixty to seventy thousand of population residing five miles or more from any church, and in another, a rich valley fifty-four miles from a railroad, capable of supporting a population of fifty thousand people, that has but one church. In another state fourteen counties have thirteen places of

permanent worship in each, and in yet another state nine thousand people have no Christian services whatever. If forces were properly distributed we have enough men to evangelize all the country. Fields are vacant because there are no pastors. Religious life is failing in other communities because there are too many pastors. Then there is the call for more men to enter the ministry. The response is not enthusiastic. Young men do not want to go to the already overcrowded town or country and begin a life-long struggle to maintain denominational principles. What if, instead of being called to the pastorate of one of a number of struggling churches in a community, he were called to be the minister of the entire community, and instead of leading a losing cause to a forlorn hope, he were asked to become the constructive engineer of a new religious, social, and community life? What would be the result? This task would enlist thousands of the best young men of the country, adequate compensation could be provided, the minister could live in independence and self-respect, and feel that he had undertaken a task worth while.

The problem is here; it will continue; and its solution will affect the church everywhere. Will it remain unsolved? Not if men who have seen Christ and who live with him, men with a prophet's vision and the apostles' zeal, are supported by a church that has accepted the challenge of a great opportunity. If we can have such men and such churches, supported by a denomination that, while it is true to itself, co-operates with all others who love the Lord Jesus in sincerity and truth, then the departed glory will return to the rural church and a better day will dawn for all our land.

VICE-PRESIDENT CLAPP: The next paper will be read by Rev. E. P. Farnham, D.D., of Richmond Hill, N.Y.

DR. FARNHAM then read as follows:

THE PROBLEM OF THE RURAL CHURCH

The problem of the rural church is the problem of rural life. Whatever contributes to the genuine upbuilding of the rural community will contribute—under proper leadership—to the upbuilding of the rural church. All causes militating against the best ideals in the rural community *will injure, ultimately*, the rural church. The church of God, in city or country, is a divine institution, to be propagated and cultivated in earthen vessels. The divine norm possesses

marvelous adaptable ability, but does not choose for its highest development the barren deserts of human ignorance, meanness, selfishness, or sloth. God Almighty can make better use of three hundred bushels of potatoes per acre—under intelligent scientific painstaking management—than he can of fifty bushels per acre, carelessly grown, and harvested with an abundant crop of ragweed and devil-grass. God Almighty can make better use not only of the larger harvest but of the larger man, who, with God's help, made the larger harvest. We are discussing a divine institution out in the country, but our God lives in the country, quite as interestedly as in the town. In any solution of the problem of the rural church we must take into view first of all the numbers involved; the capital invested; the perplexities of the situation; the methods of agriculture employed; the business methods pursued; the relation of the rural to the urban community; the intellectual and moral character of the people; the social life of the people; and the essential influence of rural life upon dwellers in the rural community.

Emphasis has been placed of late upon the growth of American cities during the past fifty years. Tremendous as this growth has been, the growth of rural populations has kept pace relatively with the urban development. All communities of 2,500 inhabitants or less are classed as rural communities. Our rural population has nearly doubled since 1860. When Thomas Jefferson entered William and Mary College in 1760 he had never seen so many as a dozen houses grouped together. In 1900 more people were living in towns of less than 2,500 inhabitants than were comprised in the total population of the country forty years ago.

The federal census of 1910 gives yet more astounding figures. The increase in the number of farms during a single decade from 1900 to 1910 was 660,000, bringing the total number of farms in 1910 up to 6,400,000. According to the annual report of Secretary Wilson for 1905 farm lands increased in value over a period of five years at the moderately swift pace of \$3,400,000 per day.

On October 11, 1912, Secretary Wilson made the following statement: "The total value of farm production for 1912 will be over \$9,000,000,000, the greatest agricultural yield in the history of the country. The total value of 1911 farm products was \$8,417,000,000; of 1910, \$8,694,000,000. These figures are for farm products of all kinds, including animals." The total output of rural communities,

including mines, forests, fisheries, and manufactures, brings the total contribution up to still more bewildering aggregates.

It is perfectly well understood that no one can think in billions of dollars, nor can comprehend in an instant the moral needs of sixty or seventy million of people. Our effort at this point is to establish the fact that the problem of the church in rural districts throughout the United States is a very large problem. Let it not be forgotten that, notwithstanding the prodigious growth of our larger towns and cities, three in five of the people in our great country still live in towns of less than 2,500 inhabitants. There are more than sixty million of people to be considered in the problem of the rural church (see Anderson, *The Country Town*, pp. 42, 43, 96 ff.). Furthermore, indisputable facts point to the conclusion, "that our cities may multiply and grow to an amazing extent without diminishing the rural population as a whole." The same is true of foreign countries. The only exception is France, and this one exception only in negligible numbers.

Yet we do not find the basis of prosperous rural life in census reports, nor in optimistic bulletins from our national Department of Agriculture. Surveys made by the Men and Religion Movement in wide rural districts compel serious attention. What interpretation shall be put upon the following report? "On the basis of surveys in thirteen counties in Illinois, it is estimated that in that state alone 1,700 country churches have been closed in the last twenty years; and they are abandoned forever as churches." Similarly 550 churches were found abandoned in Missouri. The report continues: "Southern Baptist authorities say that they have 10,000 country churches on every Sunday of the year that are closed." "Southern Methodists have 6,000 which are closed every Sunday in the year." Not all of these churches are permanently closed. What a survey of the entire country might reveal is depressing to contemplate.

Then again the complexities and intricacies of the problem are legion. Algebraic equations with three and four unknown quantities are presumably complex enough to challenge the mental powers of expert mathematicians. In the rural-church problem we are confronted with not fewer than fifty unknown quantities: so many, in fact, that we have not time to name them. Scrutinize a few of them for a moment, to be sure that the truth is being told. Here are upward of fifty tongues to be considered. Among all these nationalities and tongues human nature is found to be *very prevalent*. Multiply

fifty tongues by all the prejudices and superstitions, faiths and agnosticisms, perversities and sainthoods that have been developed among 65,000,000 people through the centuries up to the present hour. There you have quite a sizable equation, with the demand put upon you to ascertain the place, the function, and the power of the Christian church among all these people, as Mr. Gladstone was wont to say, in the greatest continuous empire ever founded by man.

It will be conceded without debate, that *economic prosperity is the basis* of wholesome rural life. On this fundamental principle the General Education Board is promoting in the South, primarily, the cause of education in rural districts, and, incidentally, all good causes that can be named. They make no effort to improve either social or educational conditions by setting up a model school in an impoverished district. Their first effort is to teach economic thrift in the profitable tillage of the soil. Charged with the stewardship of more than fifty millions of dollars, the trustees of this great fund are wise enough and loyal enough, in the exercise of their commission, to build their structure of good works on solid foundations. The worthily canonized John Frederic Oberlin, notable Christian saint that he was, did precisely the same thing. His impoverished and half-civilized people in the Vosges Mountains must turn their unwilling hillsides into terraced gardens; must bridge their wild streams; must convert their half-passable mountain trails into imperishable roadways; must organize worthy schools and build worthy schoolhouses; must pay proper attention to the temporal house of God, otherwise he could not properly convert them, or train their children, or lead them to believe that they were true sons of God. Oberlin's Christianity never solved the puzzle as to how many devils could dance on the point of a needle. It did, however, involve the question as to how many sugar beets could be grown on two square rods of ground.

No permanent prosperity for social or educational or religious life in any community where material prosperity is lacking! Let that dictum abide. Profitless farming will not contribute to profitable upbuilding in any rural community. If the Scripture narrative can be trusted there is nothing astonishingly new or radical in the principle stated. *Find your way into the garden and go to work*, was the first command.

Hence our inquiries already stated are all pertinent and vital.

A sentence or two must suffice for a possible chapter in a large volume upon each of the important questions raised. First, what have been the methods of agriculture employed? Have they been of an order to upbuild the community and the church of God in the community?

With worthy exceptions, neither the apostolic injunction to do with our might what our hands find to do, nor Oberlin's interpretation of it, has obtained general recognition in the cultivation of American soil. As a rule greed and selfishness have prevailed, in wide stretches of the North and West, and in the great cotton belts of the South. The soil has not been cultivated. It has been robbed and bled, and in wide sections abandoned. Better methods have been revealed and are slowly winning adoption. The Nemesis of inviolable law, God's law, in cornfield and cotton-field, accentuates the truth taught in government bulletins and agricultural colleges. The boll-weevil threatened the cotton industry. A truth-loving God and agricultural experts working together constrained the cotton raiser to rotate his crops, to plow deeper, and to fertilize more generously. The boll-weevil is departing. The cotton industry is improving. The same is measurably true of the cornfields of the central West, and of one-time abandoned New England farms.

As to co-operative business methods in the purchase of requirements for rural districts, and as to the distribution of agricultural products relatively to the opportunity and to the great need, little can be said. The American farmer by nature and training is an individualist in the superlative degree. Not until recent years has he attained the joy of the open mind. But of late transformations well-nigh miraculous have taken place.

The federal government, state agricultural colleges, great manufacturing interests, and leading railroad corporations are all promoting in splendid fashion the scientific treatment of mother earth. Twenty-eight million pieces of literature have been sent out by the Agricultural Department at Washington, in addition to advices from all other sources. The wayfaring farmer, though hitherto stiff-necked and unlearned, may now, by simply opening his eyes, *observe* how to make two bushels of corn grow where only one grew before. It is quite a distance from 23.45 bushels of corn per acre to 38.06 bushels, yet that distance measures the difference between the average yield in the United States for a period of ten years and the average yield in

Massachusetts for the same period. And Massachusetts at its head center is reputed to be not a corn state, but a state of mind!

The relation of the rural to the urban community is one of mutual interdependent interests. The country feeds the city. The city makes rural thrift possible. The saying of the Chinese philosopher, uttered long ago, contains the pith of the whole matter: "The well-being of the people is like a tree: agriculture is its root; manufactures and commerce are its branches and its life. If the root is injured the leaves fall, the branches fall away, and the tree dies." Truth as simple as that does not need elaborate exposition.

The intellectual and moral character of the people in rural communities, together with their social conditions, must be closely studied if profitable service is to be rendered by the rural church. Agricultural settlements of Germans, or Scandinavians, or Italians, or Poles—all severally speaking their native tongue—would not be greatly inspired or uplifted by preaching in English from a modern Jonathan Edwards on "Sinners in the hands of an angry God." A practical Christian man from an agricultural college—or an up-to-date scientific farmer—speaking three languages, from a modern theological seminary, would be the sort of moral dynamic of highest practical use. Adaptation to conditions must be carefully studied, and if means or men are not at command to meet existing conditions, then attention must first be given to the creation of the implement, be it moral or material, before the plow is put into the soil or the seed selected for planting.

Why may not our theological schools face the situation fairly, and if a generous proportion of their students are ultimately to render service in rural districts, why may not distinct equipment be given for the service to be performed? We ought to have an agricultural theological expert in every one of our seminaries, who believes that God's earth is holy ground, who will teach young preachers how to solve rural problems.

No condition must be permitted to create despair in the heart of the man who dares to accept the leadership of any church in country or city. Hope eternal must thrill his being, or his attempt at being a leader of men will thrill no one. A pessimist, by the laws of God, cannot be a good agriculturist, nor a good preacher, nor pastor anywhere on God's earth. Good seed-corn, properly selected and properly planted, in properly prepared soil, at the proper time, will

germinate. So will the appropriate seed of divine truth planted in the human heart at the right time, in the right spirit, in the right manner, spring up and bear fruit—thirty, sixty, one hundred fold. Every human heart is human, since God made it so. "I am heredity," said Napoleon. It would be well for a good many little Napoleons to assert the same thing, and to prove it, in the face of every obstacle that might arise. American Beauty roses can be grown in the place of thistles and briar-roots and thorns by the man who so elects.

Social conditions, too, must be studied just as intimately as material or religious conditions. Social conditions *are* religious conditions—or irreligious, as the case may be. Jehovah said: "It is not good for man to be alone; I will make an helpmeet for him." The social nature is a large part of human nature, and thrives nowhere through neglect. The young people of the rural church should have wherever possible a recreation field, and a social hall for lectures, and musicals, and choral societies, and social gatherings, and these institutions should be patronized and matronized in the most cordial spirit by those in mature life who have not forgotten the intrinsic demands of youth. Already these ideals have been realized in large measure in certain communities. Carnival days, and play days, and home-week festival days have been enjoyed by entire communities with abundant profit.

The influence of rural life upon the denizens of the country presents a bright aspect. God in Nature is always present. His voice is speaking and his power is evident. A live, sympathetic *interpreter* is needed and sermons will preach themselves. Dull, silent stones and running brooks will find voices. Birds and trees and flowers will sing worshipful hymns; and the ethereal blue and cloudlands of matchless beauty, that no artist's brush can paint, will picture forth the city that is eternal. Not a few of us doubtless can join in Cowper's confession:

The country wins me still:
I never framed a wish or formed a plan,
That flattered me with hope of earthly bliss,
But there I laid the scene.—*The Task*, Book iv.

Or those yet more stirring lines:

He is a freeman whom the truth makes free,
And all are slaves beside.
He looks abroad into the varied field

Of nature, and, though poor perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers. His to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unassuming eye,
And smiling say: My Father made them all.

—*The Task*, Book v.

Professor Giddings in his *Principles of Sociology* (p. 347) declares that "genius is rarely born in the town. The world's great faiths have germinated in the desert among mountain heights. Its great policies have been suggested by unsophisticated men. It owes its great discoveries and its immortal activities to those who have lived with Nature and with simple folk."

What then can be suggested as the best method of satisfying some of the outstanding needs of rural life? What can be done to assist in solving some of the perplexing problems of the rural church? Our conviction is that healthful rural life and the healthful rural church stand or fall together. Doubtless in not a few rural communities feeble churches should be federated. Doubtless the Providence of God will assist real progress in removing from earthly scenes real hindrances in the form of inefficient shepherds, and stubborn obstructionists whom neither divine wisdom nor human endeavor has illuminated to any marked degree. But these are either local or individual problems beyond the sphere of this paper.

First of all, profitable agriculture must be promoted. Wisdom will be justified of her children. Profitable agriculture in the long run will be found to be scientific agriculture. The superintendent of the state college farm at Amherst, Mass., pointed out to the speaker in September a plot of ground that had yielded six tons of hay to the acre the past season. Every blade of grass in that meadow becomes a teacher. And some of those grass blades will be sharp enough to puncture the fossilized gray matter in many a Massachusetts farmer's skull.

Secondly, profitable culture of the soil will make possible—under good leadership—all healthful rural conditions. To this end Sir Horace Plunkett's suggestions seem to contain kernels of wisdom that

ought to be planted and cultivated in American soil. He believes that our present situation demands two things: on the one hand an association of organizing ability, serving as a propagandist of the best methods for the co-ordination of rural forces, along three distinct lines—in the purchase of agricultural requirements, in the scientific cultivation of the soil, in the distributions of farm products—and on the other hand, a country-life institute, devoting itself largely to scientific research work. Such an institute could gather data for the use of the organizing association. Sir Horace's *The Rural Life Problem of the United States* is illuminating to a degree. We share his avowed hope that he has made his statement of conditions and possibilities so clear that some far-seeing philanthropic American citizen will make effective his plan for serving the vast rural interests of this western continent. Our worthy Irish author—a true philanthropist in practical ideals—believes that a foundation of a million and a quarter dollars would be adequate for the ends named.

The perennial need, however, of the rural community, and of the rural church—the one known quantity that will solve the problem—is the born and trained Christian leader, the characterful man. He must be a miracle-worker, a wonder-worker in the best sense. He must be thrilled with the charm of the impossible. He must have the intelligence, and the dogged persistency, and the Christlike spirit, and the love of manual toil—and the uncommon common sense of a John Frederic Oberlin. The life of that man ought to be translated into a dozen distinct languages, ought to find its way into the hands of every rural preacher on the round globe. The rural church cannot be sustained, it is true, without profitable agriculture, but John Frederic Oberlin will teach every farmer in his parish profitable agriculture. The rural community must have good schools, or it cannot thrive. It must meet the social needs of its youth, or it will fail. It must acquire good business methods. It must build good roads. It must construct safe bridges. It must breed the best strains of stock. It must plant the best seed-corn and must reap the best harvests. It must read the best books and play the best games. It must sell its products to the best advantage, and it must build churches worthy of God and man.

John Oberlin is the man who, under God, can do all these things. Read John Oberlin. Be John Oberlin. Win John Oberlin's crown. That will solve the problem of the rural church.

VICE-PRESIDENT CLAPP: The first appointed speaker on this topic is Rev. O. H. Tracy, D.D., New Hampton, N.H.

DR. TRACY spoke as follows:

I live in a rural community. I have learned that the problem is one thing in one state and another thing in another. It is one thing in New Hampshire, where I reside, and it is another thing in the Middle West, and on the Pacific Coast.

In our corner of the country the trouble with the rural church is quickly and easily diagnosed. It requires no great wisdom, no great insight to see what is "out of whack."

Of course the rural church, in common with the city church, suffers from a general tendency of our time, which is to give a material rather than a spiritual interpretation to life. If not in theory, at any rate in practice this is true, over wide areas of our civilization. Thus Sunday is turned into a holiday, and not observed as a holy day. Our city cousins do not set us a good example in respect to church-going—not even when they come to visit us. Automobiling, boating, fishing, hunting, feasting, pleasure-seeking are the order of the day with them, too often. To be sure, there are noble exceptions.

But the obvious trouble is this: the country church is bereft of her own; she is left destitute and desolate, in these days—like Rachel weeping for her children. The tide has gone out and left the church. The people are gone; the wealth is gone; the soil is impoverished and the forests wasted, through bad and unscientific management, so that the church is poor and weak and helpless, in many localities.

Often, in my boyhood, on the coast of Maine, I used to see some schooner left, at river's mouth or bay, without water enough to float her—keel in the mud or on the sand bar—and helpless till the tide came again. The rural church is in a somewhat similar plight. Will the tide ever come again? It will; it will—as surely to the country church, as the tides of ocean will come to the bays along the coast.

Once all these rural places boasted a virile and aggressive population. The church and the schoolhouse were full, for the homes had children; and there was life and movement and spirit. But the sudden and amazing development of manufacturing and commercial interests drained the country communities of their more ambitious and progressive spirits. The aggressive individuals have gone

elsewhere in quest of fortune, some to the West, some to the cities; and, alas! the city has been to many but a painted harlot, and has lured them to their hurt.

This, then, is the trouble with the rural church: the economic decline of her present surroundings; diminished efficiency among rural people; loss of resources, through bad and unscientific management of farms and forests; depletion of the soil, and consequent loss of population. Add also lack of unity, absence of co-operation, reluctance to federate, sectarian differences, over-churching, overlapping, petty feuds, etc. Complete the list of regrettable difficulties by mentioning lack of trained leadership: that makes a problem for scholars, statesmen, philanthropists—a problem of compelling importance, for some sort of balance must be maintained between our rural and urban populations, and between the rewards of living in the one place and the rewards of living in the other. The decay of the country community means distress in the city and a detriment to the living conditions of us all.

No thoughtful man can look at rural decline without alarm. All who have studied the question and who write or talk on the subject agree that there must be efficiency, virility, morality, prosperity, contentment in the country places or there will be no social and economic stability anywhere.

So then, the thing that most vitally concerns the people of the United States today is the question of the regenesiis of country life.

There is one emphatic "must" whose strident call has gone forth into all the land: it is that our agricultural affairs be put on a different footing, and that all rural pursuits be exalted to their proper place in our social and economic schemes. When Americans wake up to the appreciation of the farmer class and their needs, when a comprehensive policy is adopted by our people looking toward the improvement of rural life, then the country church will come into her own again. We are at the dawning of that day, I think. The horizon brightens; behind the distant hills the fires are kindling. It is high time for such a movement, for agriculture and other rural pursuits are at the base of everything else in the affairs of state and nation.

It will take a long time to repair the mischief done. We must arouse public opinion, and invoke the aid of legislation. Our educators, ministers, scientists, economists, and masters of social science must study the problem. Our journalists must offer the services of

the quill, and orators the gifts of speech, till the whole subject is illuminated, and until it stands forth as a compelling vision before the eyes of the whole people, with the hope that men of brains and culture and means will offer their hearty co-operation.

I would say that the stress is to be laid on the word "Education."

In the first place, the public, as I have said, must be educated into a new appreciation of the essential dignity and primary importance of rural life and rural pursuits. Agriculture must be made to appear what it is—one of the most honorable of all human callings, the most pleasurable too, when it is intelligently undertaken. Virgil said that his first ambition was to be a good farmer; his second to be a good philosopher—words worthy of the immortal poet!

In the next place our children must be educated into an intelligent and sympathetic understanding of Nature's mystic ways. That training must begin early, and continue till they are rooted and grounded in such knowledge and love as will make it easy and natural for them to turn to the soil as a happy way of settling the bread-and-butter problem (already acute), and of attaining to the other things worth while.

Our educational system has been faulty, especially for the farmer's boys and girls, and for those who must needs get a living by their toil. We have been educating our young people away from the wholesome open places of the country. We have put false ideas into their heads, and wrong ideals before their eyes, and have led them to gauge success by the dollar sign and standard. "Our hero has been the chap that left the farm, went to the city, and got money or office." This is all wrong, dead wrong!

Half of the American people must live in the open country and engage in its pursuits, and they must know that the man is above the dollar, and that there are many things better than wealth, and many ways of serving the nation besides serving it in public office.

Oh, there is a new education coming, I feel sure of that! It has already arrived in some places, and, mayhap, it will be found to be as cultural as anything that the classic curriculum ever boasted, though that may sound to some of you like educational heresy. For all I know, however, it may be that beet roots and clover are as worthy of study as Greek roots and Latin roots, and for the average boy more essential. At any rate it should make for a life that is useful and reverent.

My hope for the rural church, and for a more contented life for the masses of mankind, is with the next generation, which will be more appreciative of "God's Great Out-of-Doors."

Especially must there be a new kind of education for the Christian minister who is to lead in the reconstruction of rural life, and in the restoration of the rural church.

The minister of tomorrow, if he will have a passion to serve his generation and serve the nation and the world, will not think it beneath him to specialize for work with the country church. I can see nothing better to do now than for ambitious young men to train, to the minute, in all the things that touch the social, economic, intellectual, and religious life of the rural community. I cannot think of anything more worthy of the brightest young man. Let them put this ambition before them, to be a sort of specialist on the rural problem, a scientist, a sociologist, as well as a devout religionist. But what can a man do in these days without special training? What can a ball team do which is not trained, when pitted against one that is trained? It may be composed of strong men, but they will stand no chance against a team of well-drilled fellows. So with an untrained army, when it goes into the field against one that is seasoned and drilled.

Now the problem of the rural church, which is knitted up with the whole rural problem, demands a ministry that is specially prepared. There are many rural ministers whom we must honor for their efficiency, faithfulness, patience, and courage. There are others, many, whose defects of education and lack of training are enough to make one shudder; they are "like a cake half baked," burned to cinders on one side, but all dough on the other. They have "zeal without knowledge"; they love evangelism, but lack culture. We must stop ordaining to the ministry men of whose efficiency we are uncertain—whose chief recommendation is a gift for exhorting. We can, perhaps, use some such men as lay-preachers, if they have good sense; but we must insist that the country minister be a little in advance of the new type of farmer, who is, in these days, bringing expert knowledge to his tasks. My idea of the rural pastor is that he shall be the best educated man in the community—possessed of true culture, and trained for leadership. To a knowledge of the Bible and of science and sociology I would add "the sweets of poetry and the solidities of philosophy." I would require him to be grounded

say, in the pragmatic method of William James, and in the subtle thought of that great German (Eucken) who is just now discoursing divine wisdom at Harvard. This I would ask in order that the minister may have an effective answer for the materialism, which, although it is going by, is still to be met with here and there in men who are twenty years behind the times in their thinking.

To round out this new type of minister I would demand that he know how to play as well as work—how to guide the rural young people in their pursuit of pleasure and relaxation. It was when Sky Pilot went out on the diamond and “twirled the festive ball,” and showed those rough western fellows that he could match them in their own favorite sport, that he won his first triumph. The young life of the country side needs to be organized for healthful fun, as well as for serious work; and the means are at hand for the cleanest pleasures in the world.

Give the country community a minister of the right sort, a physical as well as a spiritual athlete, one to whom the young people may look up as a model man, and, in the days of the new agriculture which are close at hand, the problem of the rural church will be solved. It will be a union church, and its minister “a live wire.”

There is no other path to the goal!

VICE-PRESIDENT CLAPP: The second appointed speaker is Rev. F. J. Soule, Ph.D., of Somerville, N.J.

DR. SOULE then spoke as follows:

THE PROBLEM OF THE RURAL CHURCH

A minister was being driven to a country church on the crest of a hill, and as he approached it and beheld in its shaded yard the mossy gravestones, he exclaimed, “What a beautiful place for a burying ground!” The thought of the rural church continues to be associated with the idea of death, whereas the task of our generation is to associate it with the idea of advancing social life. People of America have come to believe that the church of the country district is going the way of its fathers; and the problem before us therefore is to prove that the institution retains virility and affords a promise for the future. It is true the task is discouraging in view of the facts. In the past twenty years all our states except a few in the South and along the Pacific slope have lost in rural churches and

membership. The situation in New England is of common knowledge. In Illinois 1,700 churches have ceased to exist. Somewhat extensive surveys in Pennsylvania, Indiana, Illinois, and Missouri show that about 40 per cent are growing, 20 per cent standing still, and 40 per cent dying or dead.

The problem is threefold: economic, sociological, and religious. The decline of the church attends the decline of agriculture, and in self-defense the rural churches must stimulate rural life. In many of our states there is a decrease in the numbers of farmers with the increase of machinery, a migration from the farm with the increasing attractiveness of city life, and an abandonment of the old, settled districts for western farms. In 1790, 96.7 per cent of the population was rural; in 1870, 84 per cent; in 1910, about 42 per cent. National consumption is increasing out of all proportion to production. It is time that a reaction in favor of good agriculture is prompted, and no free institution of general extent has better opportunity than the church. The rural church must be aroused to teach economic ideals; to check exploitation; to encourage redemption of the soil; to teach, directly or indirectly, the principles of scientific agriculture; to check speculation in farm property so disastrous in that it breaks up homesteads, causes shifting population, and encourages careless farm methods. And withal the church can preach the dignity of rural life and the sacred worth of agriculture.

Even more striking is the sociological situation which the country church must face. The population of rural communities tends to become non-co-operative, and a process of selection is often at work which drives to the cities those who crave association and retains those who have no desire or ability to arouse co-operation. Geographical isolation adds to the difficulty and increases the monotony, in spite of automobiles and telephones. There is also a social isolation in many communities, not easily observed by a visitor from the city, a condition caused by distinctions of class and barriers between owners, tenants, native laborers, and immigrants. Consequently the farmer tends to increase in independence and conservatism, as well as in suspicion of his neighbor. Near cities an esoteric element of the population—city-folk seeking rural homes—often deadens association. In such a community a church invariably suffers, and yet in counteracting these influences is not only its hope but a great opportunity for service.

We may say then that a fundamental task of the country church is to make social life more attractive, to promote pleasurable activity, to cultivate fraternity. It may well begin by stimulating wholesome recreation for young and old. The old types of rural amusements are passing—the singing-school, the spelling-bee, the corn-husking, the barn-raising, the neighborhood picnic, and the holiday celebration. The outgrowth of the household stage of farming, they pass with the rise of the speculative stage, shifting populations, and tenantry. Few recreations of a modern sort have taken their place, so the farmer, when he finds he must have pleasure, seeks it individually, without the community, and pays for it. Unfortunately his wife and children are often left to shift for themselves. With recreation at a distance, evenings cannot be utilized, and Sunday inevitably becomes a day of recreation only, religious instruction being neglected. Instead of offering wholesale condemnation the church must offset the tendency. It must first of all recognize that play is a moral force, and that in promoting recreation and social fellowship it is serving a religious end. The church should become a social center or see that one is established in the neighborhood, where all ages can find recreation evenings, Sundays, holidays—in fact whenever farm-folk lay aside their tasks. No church will fail in its mission that undertakes such a task seriously.

Rural life is suffering today from inadequate culture, and the church has an opportunity in meeting this need. I refer not merely to the instruction of the schools. Culture in farming is meager, and for the most part the methods of agriculture are traditional, save where the introduction of machinery has necessitated a change. At Washington and at the state agricultural colleges is abundant information for the community that is taught to want it and utilize it. How primitive, too, is domestic culture, and the hygienic supervision of the home! Farmers are thought of as never sick, yet you will find the farmer's wife continually "dragged out," her babies ill, and the conditions of her home often such as to invite the epidemics that play in the country almost as they do in the slums of a city. Farmers come to look upon illness as a necessity, not knowing that a few simple changes of household discipline would work a miracle.

Then of course there is the school, with its city-bred teacher ever ready for a town position, breathing out dissatisfaction with rural life, teaching ideals not of rural but city life. The church

should arouse public opinion demanding consolidated schools, permanent instruction, and education in rural pursuits. A church is like its members. Then let the population of a community be given progressive ideals and practical rural teaching. The church can offer its contribution. There is a challenge in the present sociological situation.

We may consider the problem that grows out of the religious situation also. We are guilty of an illogical distribution of churches—not too numerous, but in the wrong place, many times. We are familiar with “overlapping” in cities; but we must admit the same difficulty exists in the open country. I could cite townships with a population under 1,700, where the schools have already been consolidated, yet eight or ten churches crowd each other to death. In one township, 300 Catholics have one thriving church, but 461 Protestants have nine feeble organizations.

With our “overlapping” we are also guilty of “overlooking.” You think immediately of the frontier, where 5,000 people may be unchurched, or fourteen counties have but three churches. But I refer to settled districts as well, where whole classes of the population are overlooked, even by overlapping churches. A survey of 451 families in Missouri showed that 78 per cent of the “hired men” never went to church, as well as 65 per cent of the “poor farmers” and 44 per cent of the tenants, and yet in that same district all but 22 per cent of the “well-to-do” attended with usual regularity. The religious problem is in part a labor problem.

The membership of the country is not all that is to be desired, for the farmer is individualistic and often sectarian. He commits all sorts of indignities for the sake of denominational dignity. We are not surprised to find him preaching creeds more than Christ and fighting his neighbor more than sin. And he literally builds a barricade against the inroads of charitable activity and social service.

The religious problem is made more perplexing by the lack of permanent, social-minded pastors who love rural life. It is not surprising that there are so few. We have not clothed them with dignity—to say nothing of woollens and broadcloth! How often is a rural pastor asked to speak on such a program as this? With all apologies to our committee—here we are discussing the problem of the rural church and not one of us has ever been, or is today, the pastor of a church of the open country. Is it not a prevailing idea that the

country church is a school of initiation for preachers or an asylum for aged sainthood? How meager the salaries in many instances! In our denomination rural pastors receive less than \$400 a year. A preacher must therefore serve several churches, if he would live. He becomes, not a pastor in the true sense, but a modernized circuit rider. As such his interests are divided and he loses definite responsibility in community life. The great need is this: one church in a community, led by a social-service pastor, who lives in the community and shares its experience year after year.

The first step to such a realization must be taken by the denomination. We should have a definite rural church policy. Before such a policy can be scientific there must be extensive rural surveys which will inform the Baptists of both country and city what is needed. Such work can be done by the Home Mission Society in connection with the state conventions. It is certain that out of such surveys a new educational policy would grow, which would train young men from the time they enter our academies till they graduate from our seminaries to have an interest in rural life, to respect the opportunity of the rural church, and to give their service with missionary zeal to country pastorates. It is possible to have rural secretaries in every state who, by co-operation with associational commissions, could effect federation and union of churches in the rural districts. There should be institutes for country pastors, at which there should not only be professors from seminaries but specialists from agricultural colleges, to give instruction and methods peculiar to the needs of the country. Short courses in agricultural colleges should be advocated for these pastors. Such things as these are possible if the denomination will attack the problem with something of the spirit of the Presbyterians, for example, who are taking the lead in this country-life movement.

The next step must be taken by the village church. If it stands in a small community, it may attract to it the farmers of the surrounding country and may become the center of religious and social life. By a little labor it may advance the economic interests of the farmer, affording good markets, giving scientific instruction in farming, encouraging rural improvements, and teaching co-operative industry. There is a danger in the larger village, however, lest the farmer be weaned from rural co-operation to such a degree that the rural life suffers.

In the final solution of the problem it is the country folk who will offer the best contribution. A village will often do more by sending its pastor into the country three days a week and part of the Sabbath, there to build up a religious group, than to draw the farmers to the town. And even then there is a danger, for the farmer resents being patronized. So it is the pastor that lives upon his field who will be best able to lead in communal activity. Without too much demonstration we must help to provide communities with such a leader. The first thing for him to do is to teach co-operation by actual demonstration. Smith did it by a rural "clinic"; McNutt by a singing-school; Oberlin by a good-roads society. The chief concern is to make the start, then extend the principle to economic, social, and religious activity. Let the community be made the economic unit as the household was formerly. Sir Horace Plunkett has emphasized the fact that the church must increase the farmer's profits, for out of the profits the church thrives. Mormon, Quaker, and Pennsylvania Dutch communities have accomplished this. There should be co-operative buying and selling in charge of committees, thoroughly democratic, as in Delaware and California. The story of the rise of rural life in Denmark is an inspiration to any pastor who is interested.

Co-operation must also be extended to social life. Actual surveys show that the church is often the only institution in a community which can afford leadership which the farmer will respect. A farmer who will not follow his fellow will co-operate with his minister. The social center that is aimed for should include not only the church, but all other rural institutions. It is worth the effort to bring the church, school, grange, community athletic and recreation associations, and other common organizations, to one place, so that life will touch life, whatever the individual interest.

Religious co-operation in a large sense may come last, but it will come as a consequence of the birth of a social spirit. Churches that at first will only federate will finally combine on a basis of efficiency. To this end let the preacher plan and labor in all his effort for group fellowship and fraternity, preaching the social gospel of Jesus, declaring the worth of rural life, and teaching definite ways of service. One such pastor who succeeds in a county will afford an object lesson for the whole countryside that will prove abundantly fruitful.

REV. FRANK A. SMITH spoke as follows:

It is an open question whether the rural church and the rural community are supplying the number of men for the ministry that is commonly supposed. It is only partially true in those states that are rural in their population and social life, and it almost disappears in those states which are strongly urban. For fifteen years I have been intimately acquainted with the supply and training of men for the ministry, and have had ample opportunity to observe the source of this supply. And a careful examination of the matter shows that the rural church is a diminishing factor. In our eastern states the strong churches in villages, the suburban churches, and the city churches of moderate size furnish most of the men. The rural church does not furnish men because it is a feature of rural life. The character of the church is the pivot on which the decision hangs. It is only when the church is strong that we find men in its fellowship turning to the ministry as a life-calling. And the reason is not hard to see. In the eyes of the young man the church is an estimable thing, because he realizes that it is a vital force in the community, and the ministry is an appealing life because the minister of such a church is of a high and inspiring type. The solution of the problem is found in the personal equation. Strong, sensible, sacrificing men make the ministry an outstanding thing. It is living a large life on a small scale. This seems to the country boy a life worth living and he enters the ministry. The question naturally arises, Will men of high attainment and strong gifts be willing to consecrate themselves to rural work? The answer lies in the fact that there are some who are doing just that thing.

VICE-PRESIDENT CLAPP: We hope that there will now be a number of volunteer speakers on this most fruitful theme. I am glad to call upon Professor S. Z. Batten.

PROFESSOR S. Z. BATTEN then spoke as follows:

Some years ago thinking men became impressed with the importance of preserving the Adirondack forests in the state of New York. Scientific men showed that it was necessary for these forests to be preserved if the Hudson River would be maintained. All over the Adirondack hills there are innumerable springs that feed the headwaters of the Hudson. Cut off the forests and these springs would dry up. Let these springs dry up and the river would dwindle. Which thing is an allegory.

What these innumerable little springs are in the Adirondacks to the mighty Hudson, the many country churches on hill and dale are to the mighty stream of religious life flowing through our nation. Let these little churches decline and die and the religious and moral life of our cities will dwindle and decline. For the churches of the country are pouring fresh streams of life into the city churches and are in large part making the life of those churches.

In the addresses that have been given the problem has been clearly stated and some solution has been offered. I want to lay emphasis upon several things that must be done for the country and the country church.

We must give the country church a fair chance. A certain amount of competition may be a good thing, in business and in religion; but competition may become a hard and deadly thing. At any rate, this is the case with many country churches in both the East and the West. Many towns are badly over-churched, and as a consequence many churches are living at a poor dying rate. I know a town in Nebraska with 2,100 people and 13 churches. I was talking to one of my leading men about a visit to the town to make a temperance address. He asked me what kind of a town it was, and I replied that it was a "hard town," and that it had 13 churches and 2,100 people. He said, "Well, it is a hard town because it has so many churches." That is a hard saying, but it is the simple truth. There are towns in our land that are simply cursed by too many churches. Some of these churches could well afford to die for the sake of the Kingdom of God.

I believe that the time has come for the leaders of the religious bodies to get together and take such action as may be necessary. It was not pure religion that started thirteen churches in a little town of two thousand people; it was wicked denominational rivalry. And the sooner we end this scandal the better for the churches and the better for the country. This problem cannot be solved by the local churches alone; and it will be a shame for us to stand by and watch these churches destroy one another in a struggle for survival. No wonder the churches in such over-churched towns find it difficult to obtain suitable pastors. No wonder that young ministers with red blood and life to invest shun such towns.

Another thing: The time has come for us to train men for leadership in the country church. The seminaries have done noble service

in preparing men for the gospel ministry. But in many cases the seminary is training men away from the country church. The training given in the seminary has the city churches in view. The country church demands a special leadership today, and this the seminary is not giving. Then the professors in the seminaries are anxious to have their graduates "well placed." This means that the stronger men are placed in the cities, and only the "left overs" go to the country. This is all wrong and should be changed. The country churches need strong men today, well trained and with a gift for leadership.

Some time ago I wrote to the president of one of our theological seminaries suggesting that some courses be given for men who should be pastors in country churches. In a few days I received a curt reply objecting to my criticism and stating that the seminaries were doing this very thing. About the same time I received a letter from a state superintendent in a state not far from this seminary, from which a number of its students come, in which he stated that he did not know a single pastor in the state who was leading a country church in any form of effective community service. Either the theological seminaries must provide courses that will train men for this effective leadership or we must have a new kind of theological seminary.

One other thing. In many of our states the agricultural department of the state university holds an institute every year. In some states the state university offers a church workers' conference in connection with the institute. In some of the western states the churches pay the expenses of a number of active young pastors to attend these institutes. We should encourage all this; we should use the state university; and we should make it possible for many men to attend these institutes.

The question of the country church is a question of leadership. We must honor the work of the country pastor and must recognize him in our denominational councils and at our state conventions. We should expect strong and competent young men to select the country church as a life work. We must train men for efficient and fruitful leadership in the country community. Too many young men shun the country and sigh for the city. Too many regard the country church as a stepping-stone to something larger. As a matter of fact the average city pastor is the most insignificant man in the

community and is wholly lost in the crowd. But the country pastor who has ability and leadership can be the most potent man in the community and can mold life at its very beginnings. The country church demands a new type of pastors today—men who will be community leaders and builders. And the country church offers the young man of ability and consecration a field and a career worth while.

REV. W. P. BARTLETT, of Enfield, N.Y., then spoke as follows:

I may not say anything worth hearing, but I have been nearly forty years in the country ministry, and have reared five children, and have done so on a salary of but four to five hundred dollars. I am living now on a four-hundred dollar salary. I agree that it would be lovely and ideal if we could really federate our small churches.

I went into a little church in western Massachusetts and pried the door open there, and preached the gospel for a year for \$225. My wife, my youngest boy, and I lived and kept a rig on that, and got out alive. When I had been there a little while, a man said to me, "The Methodists and Baptists ought to federate." I said, "I will agree to it, if they will. Will you join it?" "Oh, no, that is none of my business." There was not one person in either of those churches who would entertain the federated idea. I find the country churches do not want to be led, and when they cannot lead their minister he is ready to leave, hoping elsewhere to find a church that wishes a leader.

VICE-PRESIDENT CLAPP: We shall now have the pleasure of hearing Mr. T. H. King, of Trumansburg, N.Y.

MR. T. H. KING, of Trumansburg, N.Y., then spoke as follows:

I did not intend to say anything, but could not very well keep silent on this topic.

About forty-eight years ago I united with a little country church. It was a community where there was only one church. It was a community where I knew there were those who would not go out from that place to other communities. There was a city church near me, but the Lord led me to take an interest in that little country church. I have been there regularly and at work ever since—for some forty-six or eight years now. I want to relate one experience. We are half-way between Rochester and Hamilton seminaries, and

get a good many begging letters from each place for the support of men going into the ministry. We had a pastor one year, who was like too many pastors—he did not know anything at all about country life. He could not afford to keep a horse, and so he went and borrowed one among the farmers when he wanted to make calls. He did not know how to harness or to unharness a horse. I found two or three of the brethren unwilling to allow him to have a horse. One said to me that he came and called on the man and asked for the privilege of taking a horse, and the man hitched it up for him, and then, in the evening, when he came in after a day's hard work, he found the horse there hitched to a post and he had to go out and unharness it. This shows how little some country pastors understand the country community.

I wrote both to Hamilton and to Rochester, and said to the men there, if you will educate country pastors so that they can harness and unharness a horse, you may put me down for ten dollars a year, as long as I live.

The point is this, a country pastor has to be in touch with the country people.

There is no question about one thing—that there is no class of people in America today, that have more religious ideas, and higher aspirations, and are more in touch with Nature, and Nature's God, than the man in the country; but he is independent—he is, perhaps, too independent. His conditions have made him independent. He is monarch of all he surveys; he manages his own business and develops these qualities. Those qualities having been developed, that man has to be carefully handled, but he can be handled, if the pastor is in touch with him.

We have had a pastor who would pitch hay for half a day; he would pick peaches; he had an interest in every man; but he left, because he got more salary somewhere else.

This is a serious matter. I believe the Agricultural College in this city is doing more today for the country church than all the pastors are doing in this community. I believe Uncle John Spencer, who has just passed on to another life, was doing more for the children and the inhabitants of the rural districts with which he was in touch than any one pastor, with few exceptions, within a radius of a hundred miles.

Now, we have got to throw off a good many of these denomi-

national disagreements. We have got to get down to the real Christianity that Christ taught. But we cannot do it, if we are too strong Baptists, or Methodists, or Presbyterians—or anything else.

VICE-PRESIDENT CLAPP: We have here with us today a man who for many years was the pastor of one of the grandest churches in this community—a church which has done things—and Dr. Fiske has done things, and has printed things in our newspapers that have had wide influence. Dr. Asa S. Fiske, former pastor of the First Presbyterian Church of Ithaca, will now address you.

DR. FISKE then spoke as follows:

I believe, brethren and friends, that the problem of the rural church is the greatest religious problem of our land today. As one of the brethren has just said, if the springs in the Adirondacks dried up, the Hudson River would disappear. If these little churches in the country—which are springs to feed our big churches—are going to fail, our big churches are going to follow suit.

In the first place, our boys, having come out of the theological seminaries, do not come to these little churches with the idea that they have a mission to perform right there. They come to stay until they get a call to some city church. They stay perhaps two or three years, and then have their call to a church at a larger salary and the people in the little church will say, "Yes, that is your devoted minister. He was doing a good work here, but he got a bigger salary, and so he leaves us to do the best we can." They lose their faith in the ministry itself.

Another point is, that over-churching the rural district is the source of the disregard, and even contempt, for these churches, in the communities in which they are placed. A beneficent whirlwind came to a little community in the Central West and where there were three churches, a Presbyterian, a Baptist, and a Methodist, this whirlwind took up the Presbyterian church bodily—destroyed it; whereupon the Baptists lost their animosity toward the Presbyterians, and invited them to worship with them, and asked the Presbyterian minister to alternate with their own pastor. Union services were held. The community at large went to church and filled it. So, after an experience of some months in this matter, while the Presbyterians were planning to rebuild their church, they became so happily united that the Presbyterians finally dropped the

idea of building at all, and decided that they would work and worship together. Attracted by the success of that union, the Methodists fell into line. The three pastors said: "If one stays and the others go, there will be a divisive element of dissatisfaction." So they put their heads together, and said, "We will all resign, and recommend this community-congregation to get a good Christian minister who is not Baptist, Presbyterian, or Methodist." And they did so, and that church has been going on most prosperously until now.

A president of one of the colleges in central New York once said that the best thing he knew of that could be done for Christianity in the state would be the destruction of one-half of the houses of worship, under such circumstances that they could not be rebuilt. He stirred up protest, but he was right.

You can go anywhere within a radius of twenty miles—in any direction from Ithaca—and see little communities split up between two, three, or four churches, and each of them not average an attendance of forty people on any Sunday morning. Yet they are in rich farming communities, and they are, some of them, old churches that used to be strong and efficient throughout the community. Their little successors just run lines of schism through the community, and engender bitterness and strife to the hurt of all.

I know a town of that sort not twenty-five miles away, where there are three of these churches. I have visited that community from house to house, and have found that three out of four of the families in the district of four miles' radius have nothing whatever to do with any church—either for themselves or their children. They are neither in Sunday school nor church, simply because these churches are petty, useless, and worse, in their un-Christian rivalries and antagonisms. One of these churches once had over 230 members. Two years ago it had diminished until there were only 16 resident members, with only one male communicant, he old and infirm, and all the rest were ladies, mostly beyond the age of sixty years.

I wrote a letter a short time ago to the Secretary of our Presbyterian Board of Home Missions, and said to him, what I believed to be true, that more than one-half of all the home mission offerings, gathered with difficulty and sacrifice, were worse than thrown away.

The first thing to do is for the home mission boards of each denomination to say to every little church of that over-churched field, that there would be no more home missionary gifts in aid of

either of those three, until determined efforts had been made by them to get the community together in work and worship, and make one solid church, which would arouse interest and sympathy of everybody in the region. I insist that if that thing were done, there is Christian grace enough in the hearts of the people of those various denominations to make it certain that, when they could not support more than one church, they would soon find the joy of the common brotherhood in Christ and reach a self-respecting and self-supporting efficiency.

I believe if our home mission boards would take that step today we should find that our church would become the community center for all social, moral, and civic advance for a wide region of rich and fertile country.

I am in sympathy with what has been said today. I believe that the farm is the source of the development of this Republic of ours; and that farming is the most independent and the happiest business in which a man can engage. The rural church ought to become the farmers' pride, joy, and helper for this world and for that which is to come.

The time for the noon recess having arrived, it was voted to reconvene at 2 P.M. instead of at 3 P.M., in order that another hour might be devoted to the discussion of this most vital topic. Unfortunately it was impracticable to secure a detailed report of the discussion of that hour, although it was most profitable. The participants were Messrs. J. M. Clapp, W. H. Bawden, W. B. McNinch, J. B. Thomas, R. T. Jones, and R. C. Hull.

THIRD DAY

Afternoon Session

Thursday, November 14, 1912

3 P.M.

Vice-President Clapp opened this session of the Congress by requesting Rev. S. S. Vose, of the Tabernacle Baptist Church, of Ithaca, to offer prayer.

REV. MR. VOSE led in prayer.

VICE-PRESIDENT CLAPP: The subject for discussion this afternoon is "The Efficient Christian Life." The first paper will be read by Rev. Frank A. Smith, of Elizabeth, N.J.

REV. MR. SMITH then read as follows:

THE EFFICIENT CHRISTIAN LIFE

The temper of this present age is utilitarian. In every form of activity there is a demand for results. "What is its use?" "What is it good for?" "What can it do?" are the questions men and women ask. And religion like everything else must meet the challenge which demands proof of its worth. Its utility is questioned—sharply by those who always balance profits, cynically by those who measure life by pleasure, desperately by those who beat their wings against the bars of stressful conditions. Democracy demands efficiency, and the religion of democracy must have power to produce results. Utility is no less the ideal of Jesus when he says, "herein is my Father glorified that ye bear much fruit." Fruit is the test of efficiency, and it is significant that the divine penalty for fruitlessness and the human repudiation for inefficiency result in the same thing—"to be cast forth and withered."

The mission of Jesus was to give spiritual efficiency to life. Every life must meet this test. There is personal efficiency manifested in strength of character, and economic efficiency seen in the quality of one's industry, and domestic efficiency or the happiness and security of one's home, and political efficiency or the sterling qualities of one's citizenship. But behind all these lie moral and spiritual problems. Woven in the warp of these common tasks is the woof of great ethical and religious needs. The satisfaction of this eternal element is the first condition needful to bring increased efficiency in all that we call life. To save men is to set them free from the bonds of incompleteness, uselessness, and weakness. The salvation of Jesus was lifting the moral and spiritual burdens that render life powerless and unfruitful. "I am come that they might have life and that they might have it more abundantly." His goal was Christian efficiency.

The efficiency of our Lord was strikingly complete. Men heard his call and left their occupations and homes to follow him. His consolations were sufficient for breaking hearts, his forgiveness brought the sinner a sense of freedom, he kindled joy in those who

sat by the ashes of sorrow, peace came to souls rent with strife, faith that had fainted became profitable, mountain peaks of prayer were revealed so enduring that from their heights ever since men have lifted hands of faith, his love met with a response that dared to the utmost, and weakness was changed to power. Religion in his hand becomes efficient for his own day, and even unto the end of the days. Brief was his career, only the shreds of a program survive his dreary death, yet we feel no sense of incongruity when he cries from the cross, "It is finished." This is no vision haloed by time's perspective, for those who knew him in the flesh declared "he hath done all things beautifully well."

The climax of our Lord's efficiency was his redemptive sacrifice. All the pathways of his life led to Calvary's summit. All that went before foreshadowed that supreme sacrifice. Jesus believed that he was the Christ. He saw himself and his passion as embodying the very heart of a redeeming God. He offers up his life upon the cross bearing the sins of the world. He enters into the shadows of woe and death with a sacrifice that must be efficient to break the power of sin. The cross is his crux. To fail here would be to fail in all. He does not substitute his power for our weakness, but he vitalizes us for a larger and more Godlike potency. His redemption must not only be sufficient, it must also be efficient. And men have responded to the appeal of the cross. Those who beheld his death were imbued with a new zeal. From them despairing souls caught the message of life, lived on higher levels and believed, and through the ages men have found that the cross is "the power of God unto salvation unto everyone that believeth." The climax of Christian efficiency is Christ's cross.

That which gave redemptive efficiency to the cross was love. Christ was a gift from the love of the father. Through Calvary as through a window we perceive God's eternal self-devotion to his children. Instead of being shut up with our guesses about God, the Christian feels that God comes to him in Jesus, and reveals himself especially at the point where Jesus makes his supreme impression in the cross. As we face Christ crucified we confront a God who feels the shame of his children's sins, and a quivering, laden heart which carries the world. God seems hidden from us in this world in which we live, for we neither see his face nor hear his voice. But at Calvary we discover under the seeming harshness and aloofness of

this world a burning sense of purity and truth, and a heart of tender and sincere devotion, and we know that God is love. The immanent God nowhere manifests his presence so clearly as in love.

Herein is seen also the power that gave efficiency to Jesus' mission. He was a lover of men. He saw beneath the long drift of sin the magnificence of human nature as men discover hidden temples under the sand drift of the desert. The men whose vulgarity repels us, whose ignorance offends us; the drudge, the boor, the social parasite; people who have no qualities of grace or manner to lend them interest, common place people with their limitations, whose every sorrows have the dull uniformity of conventional mourning—it was these he loved. The things for which men usually strive he esteemed of little worth. He cared nothing for praise or honor, he made no provision for the continuance of his teaching, for he had no higher aim in view than to make himself loved. And because his whole life was the incarnation of the divine heart, and because it was revealed on the cross, his mission was unparalleled in its efficiency among men.

The efficiency of the cross is potent in this day because the motive of the cross remains. God still "commends his love toward us in that while we were yet sinners Christ died for us." That which we mean by the word "God" lays hold of us at Calvary; for God means love—redeeming, transforming, transfiguring. "Greater love hath no man than this that a man lay down his life for his friends," and no man can fail to be touched by such wondrous friendship. Jesus counted on no machinery to utilize his redeeming sacrifice among men, only as he could awaken love in their hearts. He was confident that if God's love was disclosed in his cross our consciences would respond—it would be our bounden duty. His confidence has been justified. Like the sun lifting the waters to the clouds, like the sun falling on tempest-shaken drops of rain till they answer back in rainbow colors so "we love him because he first loved us."

Several things emerge from this study of Jesus' efficiency. He came to give Christian efficiency to life, the climax of his work was in his redemptive sacrifice, and his passion is efficient because it reveals and kindles love. But this is also the ideal and method and motive of the efficient Christian life. "It is enough for the disciple that he become as his master." What is Christian efficiency? It can be nothing less than the attempt to live a life whose spirit and method reproduce as accurately as possible the method and spirit of Jesus.

Across the sinful changes of men's hearts, across the cruelty and injustice of society, sweep the words, "as the master." The Christian life must be efficient if it is anything. "I have chosen you and appointed you that you should go and bear fruit." Our efficiency must be in the terms of Jesus—a redemptive sacrifice inspired by love.

The Christian life means religious efficiency. Faith nourishes the soul out of feebleness and immaturity, making life purposeful and useful. Love is rescued from romance and made a working hypothesis to regulate a man's interests with those of his neighbor. Prayer possesses reality, a confidence that the human touch on divine power is operative and efficient. Forgiveness threshes the selfishness out of the heart and brings men into harmony with the Father. Consolation heals the hurt heart, else it is a pitiable failure. Strength, joy, and peace are sufficient for the soul serving under stress and storm. Power nerves the soul till it says, "I can, in Christ I can." By such as these do we "run and not be weary, walk and not faint."

The Christian life must be efficient in two realms of action: first in the inner life and then in social relations.

An efficient Christian life will meet the requirements which Christian consciousness expects of the individual. There is efficiency and there is also Christian efficiency. The problem of the conscientious man is to be both Christian and efficient. The two are not naturally partners, and at times they are widely divorced. Too often, alas! our efficiency clouds the glory of our Christianity. The value set on eternal things may be sordid, the motives which govern life may bring seeming success, but they may also be mean and ignoble, the spiritual may be crowded to make shelf space for wares that appeal to the present. Too often, alas! our Christianity is a lame excuse for our lack of efficiency. The soul may be living on low levels, working under low pressures, traveling on low gears, but Christian efficiency demands the best of our powers dedicated to a Christian end and utilized by a Christian method. The still small voice calls through the empty courts of our incompleting temple, "life, more abundant life."

For this reason the redemptive process must be effective for the whole man. Every avenue of thought and action must terminate at the cross. "Why call ye me Lord, Lord, and do not the things that I say?" The infidelity most to be feared is not that of the academy or the grove, but that which takes refuge under the shadow of his

great name and yet refuses to bear the cross. Men may be slow of heart, with low beginnings and gradual advance, but if the cross is the power of God there must be a constantly rising tide. The efficiency of the cross is revealed in its power to redeem the individual, to curb his tempers, to regulate his moods, to consume his insincerities. The cross stands for bearing our own cross, the regnancy of self-denial in the hour when efficiency and Christian principle clash, and efficiency is limited that the Christian life may be more efficient. It comes in the call of the Master to be his witnesses, by which he means his exhibits, and the trademark thereon is the print of the nails.

The cross has not lost its appeal, even under the corrosion of the centuries. We have a sense of personal connection with this supreme tragedy. The motives of Christ's murderers seem strangely familiar to us, for they have all at one time or another dwelt in our hearts. The low impulse, the blind prejudice, the dark suspicion, the stony indifference which dominate us, are one with the cruel combination of human hate and misunderstanding that drove the nails in the hands and feet of the Son of Man. The drop of water that refreshes a flower is one with the freshet that devastates a city. But though we are the participants of its guilt we are also the sharers of its love. Other motives are awakened that are strangely akin to God—gratitude, forgiveness, repentance, peace, and life become new things under the spell of him “who loved us and gave himself for us.” We are responsible for the cross, but we also share its efficiency.

The knowledge that we are partakers of the glory of the cross as well as its shame gives Christian efficiency to life. His great love awakens love. Commonplace men and women are transformed into saints, humble fishermen become the spiritual teachers of the centuries, obscure people put forth such blooms of sacrifice that their fragrance fills the world, dull lives flash out like great sweeping lights across the night. The greatest marvel of history is that his love has power to kindle similar sacrifices after all the years. Said Henry Martin as he left for his mission field, “Now watch me burn out.” There are many remembered for their great service to the cause of humanity who would have been long since forgotten had they not surrendered to this love. Men on low levels have been lifted from depths of selfishness to heights of usefulness, like a vessel in a lock which the incoming waters raise to the level of its onward way.

But the sphere of Christian efficiency widens and in the broader

horizon the Christian life must find its efficiency in helpful relation to others. There must be social efficiency. The redemptive motive must include a transformed world without, as well as a transformed heart within. We have a personal relation to the crucified, but that personal relation is true for every other man. There is a lane of light from yonder moon across the waters to our feet, but there is also a silvery path for every other man. John Bunyan says that when Christian started from the City of Destruction he bore a heavy burden on his back and it remained, until at the foot of the cross it loosed itself and rolled away. But there are Christian burdens incident to this century of which John Bunyan knew nothing. They exist not because every man is responsible to God, but because every man is a part of the social order, and no man can leave the City of Destruction just to save his own soul.

Christian efficiency has its social obligation. The cross of Christ has put new values on men, and we must esteem them not in the light of their industrial worth, but in the light of their infinite worth to him. Where great shuttles fly to and fro, the outstanding fact is not looms but men; not the number of yards produced, but the type of character fostered by that particular kind of work. "For how much better is a man than a sheep!" The cross lays on Christian efficiency this added strain; that it is not enough simply to develop a normal type of Christian life, but also that those who have lost faith in Christianity as an efficient force may be assured of its power. "Other sheep I have who are not of this fold and they must hear my voice." The unfolded, shepherdless multitudes are our Lord's challenge to our love and zeal. For the redemptive process must not only vindicate itself in the individual life, but it must rise regnant amid the circumstances that impinge upon life.

This is the brother for whom Christ died. His redemption is our concern, and Christian efficiency must seek to lift his load. This brother for whom Christ died is caught in the whirring wheels of modern life. He can do only one kind of work, and he is not free to labor where he will. The increasing needs of his family and the increasing cost of everything that his family needs sweep him along on a tide of doubt onto the shoals of despair and distrust. Any man who will give his sympathetic attention to these stressful conditions will help that man to a faith in God which will profit him. "We ought to lay down our lives for the brethren." The cross which

reveals love also says "must." He has done his duty by us, but if we have been redeemed we must do all that love prompts, without feeling that we are going beyond our duty. Failure to recognize and meet the claims of men is want of conformity to the conscience of God as shown in Christ.

How fully Jesus recognized the need of social efficiency in the Christian life is shown in his last great prayer: "For their sakes I sanctify myself." So appealing were men's needs that he was led to the utmost of self-denial that his redemption might be equal to their emergencies. And we for their sakes must likewise sanctify ourselves. The open pages of my Bible are rich with the treasures of truth. But behind the pages I see the brother for whom Christ died. Strong men amid the forests hewed the trees that gave the page. Brawny men in foundries, amid smoking furnaces, cast the type. Deft men by whirring presses set page and type together. And I read, "God is love"; "One is your master and all ye are brethren." These men, loved of their families, patient under toil, with great elemental virtues, strong in their loves and hates, are "the brother for whom Christ died." And for their sakes I must sanctify myself, for their redemption is the task of an efficient Christian life.

Here again the redemptive agent is love. There can be no real social efficiency without it. But to love our fellow-men is a difficult task—there is none harder. So difficult is it that few have succeeded to a degree sufficient to attract attention. If Christian love is simply an emotion, it is impossible, for men of different temperaments cannot have an affection for each other any more than oil has an affinity for the ocean. Jesus regarded love as a principle of action, of benevolent action. The desire to help and serve others when crystallized into action is the very dynamic of the Christian life. We find it in the yearning of Jesus, in his compassion for the multitude. For only through compassion can we understand those who differ from us or love them at all. And it was the fact that they were as sheep without a shepherd that caught Jesus. They had missed their way for lack of guidance, they were wandering and unprotected. Love is best described as compassion.

This is what we call social love. How long the centuries before it was recognized! It must be the incarnation of the cross. The socially redemptive life must be efficient in love. The world is dark

and we are told "ye are the light of the world"; we must let the light shine. The world is in decay and we hear "ye are the salt of the earth"; we must rub the salt in. Somewhere in the darkness there is a sick soul calling; it is "the brother for whom Christ died," and we must lay down our lives. No power short of love can render such a service efficient. It is the supreme test of Christian efficiency when we voluntarily elect to share men's struggles. It is the highest sainthood when we help them to rise. There is no other way by which the passion of our Lord can be translated into the terms of human experience. When we labor in love for men's redemption we also fill up behind of the sufferings of Christ.

So then social love is the regenerating power of the world, and the efficient agent by which Christ's redemptive work is accomplished. It is the method Jesus chose when he would give his cross efficiency, and it is the weapon by which he has conquered thus far. It will not do to declare that it is inefficient until the world gives it a fair trial. This is certain, that society has been at its highest level in those days when men followed it most closely. Paton in the Fiji Islands transforms men by simple love. General Booth in London touches the lowest of the low and projects a Christian service and program that is an efficient reproduction of Christ's redeeming work. And any man who will seek to make Christ's cross real in love to his brother will discover he has found the efficient Christian life. It is God's simple but God's wonderful way.

It will not do to declare that this is impractical. Christian social love can be practiced, because it is being practiced every day. And because it is a God-commanded law it is assured in its efficiency and its results. The practical efficiency of every act of life rests on the sure foundation of God's nature. "God is love, and he that dwelleth in love dwelleth in God and God in him." He who seeks to do a Christlike act for his neighbor finds that his life has become efficient in the largest sense. He brings himself nearer to the heart of the Father whose child he is in Jesus Christ. He brings hope and peace to the brother for whom Christ died. And he helps his brother to realize, with a larger and firmer faith, that there is a God who cares. And this is the efficient Christian life.

VICE-PRESIDENT CLAPP: I did not notice that our President had come in; but I will now ask Mr. Newman to come to the platform and introduce the next speaker.

PRESIDENT NEWMAN: The next paper will be read by Professor John H. Strong, of Rochester, N.Y.

PROFESSOR STRONG then read as follows:

THE EFFICIENT CHRISTIAN LIFE

What is "the efficient Christian life"? What is that life like, which is potent to accomplish the object at which Christianity aims? For that is what "efficiency" means. Efficiency is a relation between a person or thing and an end. The efficiency of an engine is its power to accomplish the end for which the engine exists; and an account of efficiency in such a case would make the end clear, and then point out the features, qualities, and resources of the engine enabling it to accomplish this. With Christianity the course would not be otherwise.

This is a practical, not a scholastic topic. If it were not such, I should not care to touch it. There is no time, with the tasks and responsibilities which the world abroad and at home presses upon us, and with the pressure of our own natural handicaps, to theorize. We have no more time nor right to theorize than we have to dream. We are confronted with a challenge; and the question is, whether we are equipped, in the age in which God has put us, to fulfil to the world the promises which Christianity in her documents has made.

No one can speak of the efficient Christian life without compunction; yet no one need speak of it without hope, vast hope, in view of the nature of Christianity as comprehended in the living Person of his Redeemer. Christianity cannot fail—if we have it in its essence. No one to whom God has granted any glimmering of knowledge of its supernatural resources fears that it may fail. "Efficiency" seems not too exacting, but too weak and earthborn a word to set forth the superabounding adequacy of Christianity to meet any test that may be applied to it. *Christianity is Christ*; and Christ is not inefficient in the life of the humblest disciple whom he has graciously led through the stern tests of a genuine experience into a knowledge of himself.

The efficient Christian life; what are its marks? I venture to bring only three, and with each would link a corroborative word from the Master. And first, *the efficient life is a life utterly subordinated, a life under authority*. With this I would link a word from

Christ: "A disciple is not above his master, nor a servant above his lord" (Matt. 10:24).

The word which I have quoted was spoken in another connection. It was intended to prepare the Twelve for the sufferings which were before them. They were being sent out as sheep in the midst of wolves. Their enemies would hale them before the hostile tribunals of governors and kings. Their nearest relatives would deliver them up to death. But these were Christ's experiences as well as theirs, and a servant was not above his lord.

It is the relationship, however, not the context, that concerns us. I do not care to rehearse the sufferings which men have undergone in setting up the Kingdom of God, or the sufferings men will undergo: I wish only to point out the elementary relationship in which we stand to Christ as disciple to Master and servant to Lord. And here let us frankly and honestly admit that just as surely as efficiency is possible only in the realm of service, just so surely service itself is *the activity of a servant*, i.e., of a subordinate, of one who does another's will rather than his own.

When we speak of service, we generally think of the function. Let us magnify the function, but let us not forget the relation. *Service is the work of one whose will is subordinated to the will of another.* Is that not true? Is it not fundamental? I know of no guaranty but this, that the disciple will be intent on the same things as his Master; and if no unanimity, how efficiency? Even Christ was subordinated in the work which he came to do: "I came not to do mine own will, but the will of him that sent me." This is the heart of that wonderful description of him in the second chapter of Philippians, where Paul shows that, though existing "in the form of God," he humbled himself, and "took the form of a servant." Will anything short of this make for efficiency with others?

If Christ was subordinated, how much more must we be ourselves? Was I, when I was born, born into pre-established harmony with the will of Christ? Even when I became a Christian, did all my instincts, habits of thought, plans, fall into immediate and exact accord with his will for me? This is why we must have authority in religion. Men do not yet stand prepared to do spontaneously what has heretofore only succeeded in getting done with the aid of the instructions and commands of a higher power. We are told that authority in religion is dead; that we ought to say nothing about authority in

connection with the missionary propaganda. Do men get to the foreign field with whom Christ's authority has nothing to do? Do men serve him there into whose thought and will certain great commands of his have not woven stern and heroic threads? How many missionaries could stand on this platform and confess that it was the authority of Christ, ploughing through the superficial tangle of their own selfish plans and wishes, that took them to the lands where they have served God with such joy and power? "All authority hath been given unto me in heaven and on earth!" That is what determined them in the critical hour when they realized that there could be no efficiency for them unless they submitted to the relationship which efficiency involves.

We shall make Christianity easy for men in proportion as we make it hard; and in proportion as we make it hard we shall make it efficient. The opposite course is the bane of our churches. Men are encouraged to think that they can come into the Christian life with the great crises of submission and surrender still in the future. Consecration is a virtue of the Christian life, not its precondition, and the earlier unconsecrated and unsubmitted life is thus glorified into a life of regal and rightful independence of God. How do the Scriptures represent an unconsecrated life? As a life of rebellion. Do you reward rebels when they lay down their arms? Do you give the burglar a bright gold medal for virtue when he submits to the officer who lays his hand on his shoulder? Submission is the first step in the renunciation of wrong and the reinstatement of rightful authority. Service comes later. A man cannot serve society until he submits to society; and you and I cannot serve Christ until we submit to Christ. The man who hopes to live the efficient Christian life while still leaving it optional whether he will submit to Christ's plan for his life or not does not understand Christianity. He is creating some new religion with which Christ has nothing to do.

Men do not have to be Christ's servants. Men do not have to be efficient. If they will be efficient servants, I can see no way to this unless Christ can absolutely command them. This is why he was always checking men from avowing themselves his servants when he saw that they did not mean what they said. "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Or again, "Which of you, desiring

to build a tower, doth not first sit down and count the cost?" No one could ever say that Christ had not set the cost of efficiency plainly before him. But if Christ has been sternly faithful with disciples, why should not disciples be sternly faithful with themselves? Why not allow that efficiency cannot belong to a life which they plan with occasional reference to him? Efficiency belongs to the life he plans. For his plan is a system, and efficiency belongs to the total plan. There are men and women who would not be abashed at disrupting God's whole economy, so lost are they to the fundamental relationship of subordination which real efficiency involves. No wonder the plan of God halts—has halted for ages; and after nineteen hundred years there is a world unrenewed, unsubdued to his gracious reign!

No, efficiency means going down into the grave and dying to the old life of willing and choosing.

Our wills are ours, we know not how:
Our wills are ours to make them thine.

A young woman on whom I was once pressing this obligation said to me, "It seems like self-asphyxiation." Let us take Paul's word, and call it crucifixion. There is no option for those who aspire to be efficient but to mount the cross and stretch out their arms to be crucified. I shall not hint yet at the life that glows and beckons from beyond that cross. Thank God, for every crucifixion there is a resurrection. For every cross there is a crown, and not in heaven but here and now. Let us not talk of sacrifice: there is no sacrifice in our dealings with him. Every sacrifice is a realization, every renunciation a glorious discovery of the things for which we were made. Nothing dies when one mounts that cross but what ought to die, and ought to have died long ago. And therefore Christ invites men to it. Therefore he points them to an altar, built, it may be, out of the wrecks of plans and wishes once theirs, on which they may lay themselves, that not their blind and perverse wills but his good and acceptable and perfect will may be done through lives which he can so wonderfully use and glorify. And this is the first door into efficiency, as surely as those words are true which the ancient seer said of him: "His servants shall serve him!"

In the second place, the efficient Christian life *is a life to which Christ reveals his secrets in the reality of a glowing fellowship*. With this also may I link a word from the Master: "No longer do I call

you servants; for the servant knoweth not what his lord doeth; but I have called you friends, for all things whatsoever I heard from my Father I have declared unto you" (John 15:15).

It is not enough that there should be a program of efficiency in the New Testament. That program must be validated and verified by an experience of the central fact revealed there. Many a man has lost his New Testament through the processes of modern study, and has had it given back to him by Christ's personal self-revelation. And here it needs plainly to be realized that the fellowship of Christ is not something into which a man advances by dint of the hard use of his powers: *it is a revelation*: it is something which Christ vouchsafes to the man who has passed the stern tests of discipleship. He humbled himself to become a servant; but he is made a friend, and that in an intimacy of relationship which knows neither secrets nor reservations, but only the boundless and incessant revelations of perfect love.

And a fellowship like this is no conscienceless invention, put into the mouth of Jesus and into the imaginations of his followers by dreamy and irresponsible fanatics, but what God had been preparing for his people from the most ancient times. We recall the prophet who said that when the Christ should come, he should be called "Immanuel, God *with us*": the ministry of Jesus was, from the beginning, the fulfilment of that prediction. Listen: "And he appointed twelve, *that they might be with him*, and that he might send them out." "That he might send them out"—and therefore he called them "apostles," sent ones, to keep ever before them their mission. But before that, and foremost ever: "That they might be with him." The story of those three years is the story of that simple and magnanimous relationship. He was with them less as a superior than as an equal. How free toward him they felt themselves, as they ate with him, slept with him, journeyed with him, endured with him. If Jesus instructed them, they did not hesitate to instruct him. If he rebuked them, they did not hesitate to rebuke him. "Send her away!" they command, annoyed, forsooth, by the sorrowful importunity of the Syro-Phoenician woman. At Caesarea Philippi we hardly know at one time who is master, Jesus or Peter. And his authority? It was there, like the iron framework behind the graceful lines of a building, like the solid rock underneath the budding and blossoming ground. Behind the gentlest tones of Jesus lay the

great and undisputed fact of the authority of God; but all enshrined in a life and a love whose overflow broke down all barriers and drew them irresistibly to him. And therefore he said as the separation of death was approaching, "I go to prepare a place for you, that where I am, there ye may be." Therefore he prayed in his last high-priestly prayer: "Father, I wish that they whom thou hast given me be with me where I am, that they may behold my glory." Therefore in the same breath that uttered the Great Commission he said: "I am with you alway, even unto the end of the world." And perhaps some of us henceforth may be inclined to make our fellowship with Christ the first thing in our life, now that we see that he made his fellowship with us the first thing in his life.

Is this real? And is it efficient? I think of my friend Witter, once missionary to Assam, and now providentially released to return to Assam as a missionary and on his way thither, saying, when I asked about his religious life in heathen lands: "Everything was ablaze with God." I think of Beaman, of West China, another of God's noblemen, pursued down the river by violent men, diving from the boat to escape them, only to come up and find their knives suspended above his head. There he stood, waiting for their quick descent, when suddenly, why it was never known, those knives were lowered, and those men withdrew, leaving him in safety. "Beaman," said Witter to him, "what passage of Scripture occurred to you as those knives hung above your head?" "Oh, Witter," came the reply, "it was no passage of Scripture: God was there!"

So, I doubt not, there are those in this very room whose lives are aglow with this same fellowship. Christ dictates for them their motives. Christ forms their plans. Christ fills their whole horizon. And the sweetest hours of life they know are those when, in their rooms apart, or in some solitude among the trees, they become aware of him. Oh Christ, renew to us this experience of thy friendship and fellowship today!

One last mark of efficiency before I stop. The efficient Christian life is a life which believes in, and draws upon, the inexhaustible resources of the Supernatural. And may I link with this one last word from the Master: "In that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14:20).

The more we reflect upon the efficiency of the life of Jesus, the more we realize that there is a mystery there needing to be explained.

That mystery might properly be explained by appeal to a deeper mystery hid in his Person; but Jesus himself, giving the explanation in a form which should be most profitable to us, says that the boundless fruitfulness of his earthly life was due to his entire openness and susceptibility to God; and promising us a like fruitfulness, he says that we are to be open and susceptible to him.

There are multitudes of men and women busy with the work of the Kingdom the world over, who have never awakened to the fact that the life that is in them is not their own. They look at some richly bearing tree in this fruitful fall season, and never think of ascribing independence to it. The rain, powers of the soil, sunlight, create through the channels of the trunk, twigs, and branches the fruit it bears. The tree receives, therefore it gives. Yet the illusion of their own independence is never broken.

I am afraid of much that is called efficiency today. I see men and women, very busy, perspiring freely, raising a dust with their committees and devices and plans that one can see for miles; and yet, as I look at all their burdens and all their haste, I wonder whether the fruit that abides is in it. Modern methods—if by those we mean system and other—are as proper in religious work as anywhere; yet since the days when Moses and Elijah and John the Baptist and Paul sought the wilderness, and Jesus made the trees tremble with the intensity of his midnight prayers, real fruitfulness has not been produced in that fashion. God is the only Creator. He only makes fruit. And how are you and I to be fruit-laden branches until we somehow get into vital union with him?

A deeply taught Christian was some weeks back dealing with a man who was trying to come into usefulness. He was praying, and said, "Oh Lord, help me, help me," when the man of whom I have spoken interposed and said, "That is the same prayer that you have been praying vainly all these years. What you need to pray is, Lord Jesus, take possession of me!" And he prayed it, and the Lord took possession of him, and he is a fruitful branch today.

And we are told that this is Mysticism! Well, when I ate my lunch today, I suppose it was Digestion. And when I take the train tonight it will be Transportation. And when I meet my classes tomorrow it will be Instruction—although some of them may not agree to that. What do I care *what* it is, *if* it is? Men and brethren, has it yet dawned on the Christian world that Jesus Christ, the

Universal Man, in whom our humanity is constituted, can enter into our mortal life and produce through its natural channels the love, joy, peace, long-suffering, gentleness, kindness, meekness, self-control, faith, *which are alone enduring and communicable religion?* I fear for all efficiency that does not begin, continue, and end in him. What if, when all our busy committee work is over, someone else must needs come along, holier than we, knowing the mind of Christ as we never did, and undo all that we have done to build the real thing in its place! Oh, let us pray in this closing hour that the Lord Jesus may reveal to us our relationship to him. And that he may do so, I repeat the last word of his that I brought you: "In that day ye shall know that I am in my Father, and ye in me, and I in you." "In that day!" Would that it might be today, this afternoon, in this closing hour, when, with the fruits of these sessions before us, and a world capable of salvation lying unclaimed at our feet, we wait on him for some word that will send us out able really to lift and save men. And is it not this: "In that day ye shall know"? Christian brothers! We are conferring about efficiency. Listen to me. We can give the world only what we have. And we can have only what we come to be. And we can come to be only what Jesus Christ, the Spiritual Life of all mankind, the Bread, the Water, the Light, the Living Vine, shares with us of his inexhaustible life. Let us not seek efficiency today: let us seek him! Shall we not go back to our churches, our schools, our homes, our prayers, our responsibilities, in some new sense, *with him?*

VICE-PRESIDENT CLAPP: Just at this time, and before I ask our President, Mr. Newman, to say whatever words he has on his mind to say to you, I want to express to you, as a member of this church, our appreciation—and particularly my own appreciation—of the good you have done to us.

I am so full of good resolutions—but they probably will remain resolutions—that I can hardly contain myself.

I was afraid that things would have been read here, and that things would be said, that would not be wise to have been said; but I found nothing of the kind.

I assure you that we greatly appreciate your having honored us, and our city, with this session—and we in this church are very good people—and we realize the honor you have done us.

If Mr. Newman were not here, I would like to say some things, but one thing I will say about the Presbyterians, that is, that they are about the best people that we have—and we have lots of good people—and here in Ithaca we are very largely a unit.

In closing, I want to thank you on behalf of our church, and I will now ask our President, Mr. Newman, to say a few words.

PRESIDENT NEWMAN then spoke as follows:

The sessions of this Congress have not only increased my respect for a great denomination, but they have also served to increase my respect for the Christian ministry.

It is good to find a body of men like this devoted to the consideration of such themes, not limited by the fetters of creed or convention, but seeking only to find out what is true in the divine plan. Certainly that is a great idea. I appreciate the high intellectual order of the papers that have been read and of the discussions that have taken place.

But, passing beyond that, I do not feel that any conference of church people, of church officers, of the clergy is entirely worth while, unless it can stand the direct test whether men come away from it better fitted for the work they have to do, for the life they have to live. No excellency or brilliancy of speech can take the place of the results of which I am now speaking.

Through such experience as I have had, I have found that it sometimes happens that men do not go away from religious conferences stronger in Christian spirit, and better fitted for life. But that surely must be the test. Judged by that test, this conference has been a great success.

I regret that it has been impossible for me to attend all of the sessions, not on your account, however, for you have been well provided for; but, because I am sorry to have missed any of them.

I want to speak of one meeting which was typical of what I have just been saying: that is, the session last night. It was an inspiration. If I could have heard what you said as to the religious life of college men, at the time I was in college, if any man could have come to me, and said what you have here—that we need not be afraid of scientific investigation, but steadily seek after truth and trust that God would bring us into the light of his truth—it would have meant so much to me. How I regret that more of our own college men could not have been here to hear it!

There is one thing that occurs to me, in reading over your program, and thinking about the work of your Congress, that is, I do not find in the list of speakers the names of laymen; at least, I do not recognize them as such. Being a layman, I look at that side of it. How much the laymen need an opportunity for interchange of ideas such as these! I think, as a rule, the laymen who are most in evidence at religious gatherings are behind the ministers in the development of religious thought. I think they are, perhaps, over-conservative; but many ministers still cling to old forms and traditional ways of expressing the truth, which sometimes for that reason loses its power. It seems to me that laymen would be glad of the privilege of taking part in discussions like these.

I am glad you have been here; you have done us good. While there have not been as many in the audiences as we might reasonably have expected, I have seen, time and again, a number of the thoughtful people of our city, who have been interested in your discussions; but had it been better known, I am sure there would have been a large number here to have listened to them.

I say again, that I am glad you have been here. You have been very welcome. You have given us honor. We shall always be interested in the work of this Congress, in all time to come. (Applause.)

VICE-PRESIDENT CLAPP then spoke as follows:

We have just across the corner of the park, a large, beautiful room, in which twenty or thirty men, of various denominations—and of no denomination—come together, and we discuss in the best kind of fashion everything pertaining to civil rights, good citizenship, and to the religion of Jesus Christ, and Mr. Newman is one of the big factors over there.

Now I want to say that we have a man in Ithaca who has been here a great many years, and who has done more for Ithaca than any other living man. We think and say that that man is to the religious life of Ithaca what Dr. Andrew D. White is to the educational life of the city, and I am going to call on that man—who happens to be Dr. Jones, my little pastor. That man, as I said, has been here a long time—some thirty odd years. I have lived in a number of cities and under a number of pastors, and I have heard the great men of note, but I have never heard a man who manipulated me—had me at his fingers' ends—as has Dr. Jones. But he never did it by his preaching

—although he is a grand, good preacher—and never preaches unless he says something, and that cannot always be said of men in the pulpit. But what a man is, is indicative of what he states in the pulpit—or anywhere else—and if it is not, then he cannot do things.

I will now ask our pastor to speak the closing words on behalf of the Local Committee.

REV. DR. JONES then spoke as follows:

Mr. President, Members of the Congress:—It is very embarrassing to attempt to say anything after these very complimentary words of our brother, Mr. Clapp, yet I assure you that I appreciate his good will and his affection for his pastor.

I join very heartily in what Mr. Clapp and Mr. Newman have said of the benefit that has come to us here from these conferences. It has come to our town and our church, and to me particularly.

In the meetings that were held at Atlantic City last year, which I attended, I was so much affected by them, and felt they were of such value, that I thought I would like to have them here, and, without consulting with my church officers, took the liberty to invite the Congress to come.

I have listened with great pleasure to all of the proceedings of these three days. I have attended several meetings of the Congress in the years past; but do not think I have attended any where the average interest has been deeper or the care taken in the preparation of papers greater, or where a better impression has been made upon the audiences listening to them, than has been the case here.

It has always been pleasant to feel that, while the Congress has stood for liberty of thought, it has welcomed the strongest conservatism. Many conservatives have spoken in every meeting of the Congress together with the fiercest radicals. Men who have not agreed with many of the things said, have yet been open-minded, and have said their own say. The Congress has never been under the control of either conservatives or radicals.

Someone said the sessions are not as largely attended now as they were eighteen or twenty years ago; that perhaps the time has come for the burial of the Congress. That may be, if we judge only from the attendance; but when we think that the speakers represent twenty-five men gathered from all sections of our western and middle states—men who have attained distinction in their work—and that

they come to meet the local community where the meetings are held, I feel that that fact alone is of great worth, to say nothing of the printed record of the proceedings, which later are put in every man's hands.

So we feel that the Congress has had a great mission in the past, and will have it in the future.

I want to say, in closing, with the brethren who have spoken before me from this desk, that this church has been greatly blessed in your coming; our different homes have been blessed; and we will carry with us something of real and permanent value, which has been given us by your coming to Ithaca.

PRESIDENT NEWMAN: The closing words for the General Committee will be given by Rev. William H. Bawden, of Perth Amboy, N.J.

MR. BAWDEN: *Mr. President and members of the Congress:* I am reminded of the story of a boy whose father was interested in his progress at school, which had not been altogether to the liking of the latter. The father was much pleased one day when the boy, in response to an inquiry, said that he had attained second place in the class. The father was delighted, until he happened to ask how many there were in the class. The response was that there were but two! I fancy it was quite easy to find someone to speak in behalf of the General Committee, since almost every member thereof, myself excepted, has left Ithaca for home.

I should like to emphasize the fact that we have had splendid meetings here in Ithaca, and to express their meaning to us as Baptists, and to all our Baptist churches. We have had great discussions, discussions that have been really worth while. It seems to me that these are necessary for our life as Baptists; that the Congress is a necessity to the denomination; that somewhere, somehow, some time there must be a place afforded for such discussions. And this, not as has been said in the past, to offer a safety-valve for the denomination, but for the very salvation of the denomination itself. I remember hearing or reading somewhere words to this effect, that no people who have neither the ability nor the inclination to discuss the great questions that pertain to their welfare can hope long to endure. So if there shall be no place where we may come together, as we have in this Baptist Congress for the past thirty years, for the discussion of

the great religious and moral questions of the day that confront us, we cannot hope long to endure. We are told by the astronomer that out in the great ocean of space that surrounds us is a host of dark bodies, the orbits of which occasionally cross in such a way as to bring about a mutual attraction, whereupon they come together with a great crash, developing a vast amount of heat, light, and energy. Those who attend the meetings of this Congress come with intense convictions, and when these clash there should be developed a heat, light, and energy that is worth while.

It seems to me, Mr. President, that there ought to be given from the floor of this Congress some public expression on the part of the General Committee to its appreciation of the hospitality of Dr. Jones and his good people. This has been marked, not alone for its cordiality, but for its uniqueness as well. This house of worship has been the seat as well as the center of hospitality. For here it is that we have congregated, not only in public meetings, but also around the board. Ithaca alone has not been the seat of the Congress, for this church has shared this distinction.

This meeting here in Ithaca, as well as that of last year at Atlantic City, seems to point to the desirability of holding the Congress in a large center of population, where there is a large number of Baptist churches, both in the city itself and in the surrounding region. Nothing finer for a place of meeting could be desired than Ithaca, considered by itself. Here is the seat of a great university. Nothing will be remembered by the members of this Congress with more pleasure than the visit to Cornell University, and the courtesy of Acting-President Crane, under whose guidance building after building was visited and the many things in connection therewith explained. Nor shall we forget the visit to the home of ex-President White, who last week passed his eightieth milestone, who stands for so much in the educational as well as in the public life of the country, who received us all so graciously. No, nothing may be said against Ithaca. And yet, in view of the meetings held, it may be asked, Where have been the people? Our meetings should be held preferably in great cities, where there are a larger number of ministers and laymen than we can hope to gather together in places of smaller population.

A beautiful informality has characterized our proceedings here, which possibly points to a revision of our rules in interest of popularity. Dignity is a good thing to conserve; but the Congress is to promote

discussion, not dignity. Not a few have confessed that the formality of going forward and taking the platform has prevented them from participating in the discussion. I should like to suggest to our Executive Committee some revision of the rules whereby discussion may be permitted from the floor of the meeting, upon proper recognition.

E pluribus unum would seem to be a good motto for our Congress. We come together from various portions of our country, each with his own problems, representing many different kinds and degrees of training. In the courteous expression of differing opinions, we learn not only to respect those opinions that oppose our own, but as well to recognize the sincerity of the personality giving them birth. As we separate at the close of these meetings, we shall feel more than ever before how much we really are brothers.

There ought to be some recognition of the long and faithful service of our retiring secretary, Dr. Gessler. For many years he has stood unflinchingly at his post. I am very glad of the opportunity of expressing in the name of the General Committee the appreciation of the Congress for the admirable way in which he has helped us from year to year. We exceedingly regret that he feels that he must lay down the active duties of office, while of his continued sympathy and co-operation we feel assured. His official presence with us has enriched that feeling of cordial fellowship and brotherly love which the members of this Congress ever feel for one another.

PRESIDENT NEWMAN: The closing words for the Executive Committee will now be given by Rev. Robert Chipman Hull.

MR. HULL: I stand here this afternoon under the burden of a great responsibility which you have laid upon me.

The Elijah who was our Secretary, to whose long and faithful services fitting reference has just been made, has seen fit to allow his mantle to fall upon shoulders which, I fear, are not as worthy as the shoulders of the ancient Elisha. Yet, I cannot but feel a great joy in undertaking to be your executive agent in this Congress, because of the great value I attach to the work of the Congress itself.

Indeed, I hope I shall not be accused of unduly magnifying my office, if I say that the function of the Baptist Congress is more important than the function of any other Baptist organization. I do not say that the Baptist Congress is more important than the great

Northern Baptist Convention, or than many other of our societies. But, I say the function of the Baptist Congress, our thinking organization, is greater than the function of our more active societies, just as the function of thought in a man's individual personality is greater than the function of action. For if we fail to think, our action is misdirected and ultimately futile. It is by thought that we direct our activity. And Jesus said that the essence of eternal life is to *know*, God.

The function of the Baptist Congress is to think, to lead the denomination in thinking. If we fail to think, and think clearly as Baptists, I fail to see how we can expect to do our missionary work effectively, or to follow that great destiny for which we believe God has brought this great denominational fellowship into being. We must know the goal of our denominational life and the method by which we are to pursue it. If our activity is to be profitable, our thought must be clear and true.

Because of the importance of our function, I feel that in undertaking to be the executive agent of this Congress, I have a right to ask and to expect the co-operation of my brethren.

I believe that you who have been here and enjoyed these sessions of the Congress will not forget the service this Congress has performed for you, and that you will not fail to support its activity by your contributions, and by your attendance upon its sessions, in the same spirit that you are willing to support our great missionary and educational enterprises.

Every minister ought to be—and I should be loth to believe every minister is not—a contributor to our missionary and educational causes. Should not it be expected that our pastors shall also contribute to the Baptist Congress in the same spirit?

I am more willing to undertake the burden of this office because of my indebtedness for what this Congress has been to my own life—for the inspiration of its sessions this year, last year, and every year when I have attended. More than the inspiration derived from a set program, I think the fellowship we have enjoyed has been of as much value to me as any of the addresses and papers which have been read.

But I have another obligation to which I wish to give this first public expression. There was a time when in my ministerial life I chafed under what I felt were certain limitations set to my thought by my obligations as a Baptist minister. I felt I could not be an honest,

conscientious Baptist and hold certain views, that at that time appealed to me. I considered the question, whether I was doing right in remaining in the Baptist pulpit. It was at that time, when, discussing the matter with a brother minister, that my attention was directed to the *Proceedings* of the Baptist Congress for 1894, and to that splendid address of George H. Ferris on the topic "How Far May One Differ from Accepted Standards and Remain a Baptist?" After reading that address I had a new sense of what the Baptist denomination stands for, of the scope and sacredness of its principle of individual liberty, and never since have I had the slightest doubt of my right as a Baptist minister to the fullest freedom of thought. I am now sure that I shall be in the Baptist denomination until the day of my death, for I find myself completely at home and I know I could never make myself at home anywhere else. I don't know whether as a Baptist I am of any appreciable value to the denomination, but it is, I feel, of great value to my life, to be able to feel at home in this fellowship in which I grew up as a boy, and in which my forebears had their fellowship with God and with one another.

Do not misunderstand me. I don't think I differ very radically from my Baptist brethren. But I should not like to feel that in order to differ from them, if my search for truth should so lead me, I should have to quit their fellowship. One might not care to go outdoors, and yet might feel exceedingly uncomfortable if the doors were locked and exit were made impossible. I am grateful to the Baptist Congress for teaching me that as a Baptist I need lock no doors upon my thought.

It has occasionally been intimated by some of our good brethren that the Baptist Congress has accomplished the purpose for which it was organized, of vindicating our Baptist freedom to think, and that it has now no longer any excuse for continuing. It has outlived its usefulness. On the same principle, some maintain that the Baptist denomination has outlived its usefulness, for the fundamental principles for which our fathers contended, the direct responsibility of the individual to God, and its corollaries, liberty of conscience and the separation of church and state, have won today a very wide acceptance outside our own communion. Yet some of us believe that the Baptist denomination in the world, and the Baptist Congress within our own fellowship, must continue to emphasize the importance of these principles. There is no organization more soundly and thoroughly Baptist than the Baptist Congress.

I wish, with the President of our session, that we had had more laymen on our program. We did have two laymen this year, but it is difficult to get those who are not ministers—and whose time is not so much at their own disposal—but we almost always have one or two laymen.

We are anxious to bring to the sessions as much as we can the best thought both of our laymen and of our ministers to help us toward right thinking on the vital problems of the day.

I close with a quotation from Lowell, already quoted in the Congress in 1909:

“All honor the man who is willing to sink
Half his worldly repute for the freedom to think;
And then, having thought, be his cause strong or weak,
Will sink t’ other half for the freedom to speak.”

PRESIDENT NEWMAN: After the closing prayer, we will rise and receive the benediction, and that will be our dismissal.

We will close with prayer by Dr. Charles H. Watson:

DR. WATSON: O God, our Father, we have come together here in thy name. We have had the witness of thy presence with us in all of our gatherings. Our words and our thoughts, we trust, have been in accordance with the guidance of thy Spirit. Our delight is in thy truth. Our desire is that thy Spirit of truth may be continually guiding us.

The great wealth of truth which thou hast put within the reach of our faith has filled our hearts with gratitude and gladness. All the things that are pure, and true and just, and lawful and honorable, and of good report—these things have been the subject of our thought. We bless thee that we have minds, that we may give them unto thee, and bathe ourselves in these inspired delights, and give ourselves to a fuller and holier service. Grant that we may cherish in our hearts the passion to do these things, that thou may be with us.

O God, be with us, and knit our hearts closer together in this precious fellowship: a fellowship of the truth.

May thy blessing be upon these brethren who go now to their homes and to their Christian tasks.

Bless these dear brethren who have opened their hearts and their homes to us, and who have made us so welcome.

Let thy blessing rest upon this honorable church that has welcomed us—and thy servant, its pastor, who has lived in the hearts of this people for so long, and in the confidence and respect of the larger city and community.

May the peace of God, which passeth all understanding, keep our hearts and minds, through the grace of Jesus the Lord, *Amen*.

RESOLUTION ADOPTED BY THE EXECUTIVE COMMITTEE
APRIL 1, 1913

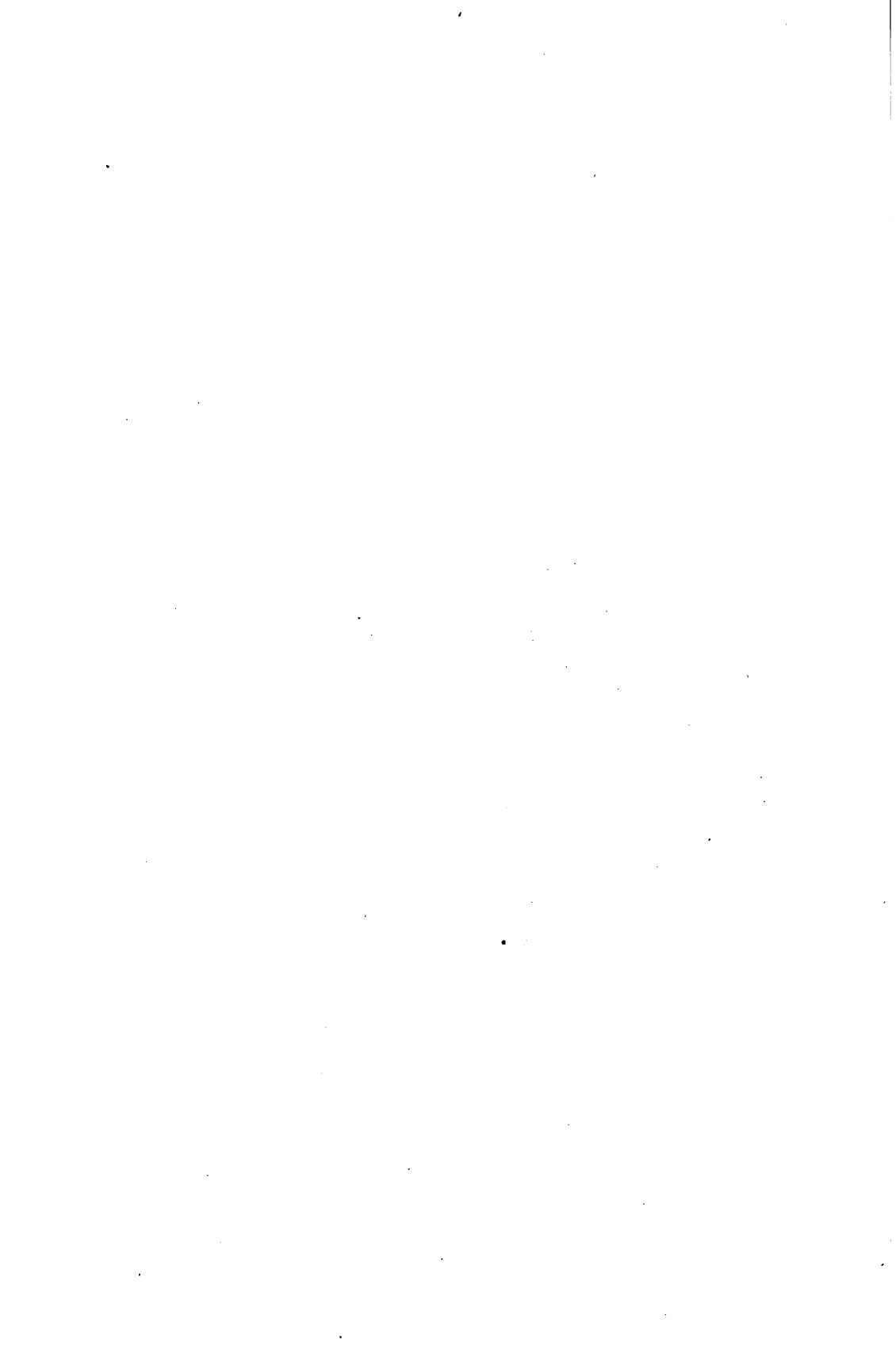
REGARDING THE RETIREMENT OF THE REV. THEODORE A. K. GESSLER, D.D.

Whereas, Rev. Theodore A. K. Gessler, D.D., has retired from the position of Secretary of the Baptist Congress after seventeen years of service, the Executive Committee hereby records its sense of obligation to him and its gratitude for his long, faithful, and efficient service.

The Secretary's duties are by far the most continuous and arduous of all imposed by the Congress, comprising as they do, not only all the necessary correspondence in preparation for our meetings, but also the collecting, arranging, and editing of the papers and addresses for our Report. In fulfilling these duties Dr. Gessler has labored incessantly and devotedly; has shown the utmost tact and wisdom in dealing with difficult and delicate questions; has always brought to our deliberations the fruit of his large and varied experience; and by his unfailing courtesy and cordiality has endeared himself to us all. When it is remembered that all these services have been rendered to the Congress entirely without compensation and often at financial cost to himself, our words seem poor and weak to convey the sense of the debt we owe him through having enabled the Congress, during almost a score of years, to occupy the important and honored place in our denominational life which it has held through his term of office.

The above Resolution was reported to the Executive Committee by a sub-committee appointed December 2, 1912, consisting of Rev. Henry Marshall Sanders, D.D., and Rev. Robert Chipman Hull, and was unanimously adopted April 1, 1913.

ROBERT CHIPMAN HULL, *Secretary*



BAPTIST CONGRESS INDEX

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1882-1912

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Librarian of the American Baptist Historical Society
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TO
THE MAKERS OF
SIMILAR INDEXES IN TOKEN
OF APPRECIATION

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HISTORICAL PREFACE

At the suggestion of Rev. Elias Henry Johnson, D.D., then pastor of the Union Baptist church, Providence, R.I., with the indorsement of others, "an informal conference was held in New York City, November 29, 1881, participated in by" fourteen leading eastern Baptists. Doctor Johnson presented various reasons for the organization of a Baptist conference similar to the Episcopal Church Congress, and proposed a plan for organization, which was adopted (see Vol. 2, pp. 100-101).

The first conference was held November 14 to 16, 1882, Doctor Johnson in the meanwhile having become professor of theology in Crozer Theological Seminary. At this time the organization was called the Baptist Autumnal Conference, this being changed to the Baptist Congress with the fourth meeting, in 1885.

The proceedings of the first conference were not printed at the time, but, in 1888, in response to a desire of many "for some memoranda of the first meeting in order that the records of the annual sessions may be more complete," a fourteen-page outline was prepared by Rev. D. C. Eddy, D.D., from the minutes and from newspaper accounts, and this outline now forms the *Proceedings* of the first meeting of the Baptist Congress (see Vol. 1, p. 2).

A meeting has been held each year since, except 1891, usually in November, and the Proceedings of each have been published regularly in monographs.¹

The need of an index to this valuable collection of material has of course often been felt, and each of several of the numbers of the Proceedings was furnished with a "topical" index to the main subjects discussed and with an accompanying author index to the names of the appointed writers and speakers, similar material being sometimes separated because of variations in the "topical" headings used in the discussions, and the voluntary speakers being disregarded. For several years even these indexes have been discontinued.

¹ Those from 1882 to 1898 are out of print and available only by good fortune in discovering copies. From 1899 to 1911, inclusive, there are some copies which may be secured from the present secretary of the Baptist Congress, Rev. Robert Chipman Hull, Summit, N.J. Beginning with 1908 the University of Chicago Press, Chicago, Ill., became the publisher and will sell such numbers as are available. It has some copies also of the numbers 1903 to 1906, inclusive.

In February, 1911, Frank G. Lewis, librarian of Crozer Theological Seminary, being impressed with the need of such an index as is here presented, proposed the idea to the secretary of the Baptist Congress and offered to prepare the copy for the printer. The congress not being able to provide for the expense of printing, the project was dropped.

In December, 1912, Mr. Lewis was asked if his offer might still be accepted. As an outcome of this invitation, the joint authorship of the present title-page was arranged, and the work has been carried through, the congress becoming responsible for the expense of material, printing, and publication.

In the process of preparing the copy of the index, for the sake of simplicity of notation in the references and for economy of space in the index pages, we have regarded each number of the Proceedings as a volume, so that 4:3-5, e.g., is a reference to Volume 4, pages 3-5, inclusive. We think this will be found to be a convenience to the users also. The inclusive paging shows at once the extent of the material in each reference.

A historical table on p. 12 shows the volume numbers corresponding to the several years of the Proceedings. If the several yearly volumes are marked accordingly, they will at once be ready for the convenient use we have anticipated.

Outside of Vol. 1, we have indexed only material actually printed; the mere mention that a statement, or a prayer, was made has been disregarded. In Vol. 1, because of its outline character, and for the sake of treating uniformly its material and that of the other volumes, we have indexed some matter whose subjects only are given.

Occasionally, remarks of a very general nature we have indexed only under the author. Otherwise, all material appears under author, title (if different in form from subject), and subject. In some instances, where the discussion seemed to warrant it, we have indexed the subdivisions of a paper under the analytical headings which the subdivisions suggested.

Under "General committee" we have merely made a cross reference to "Executive committee," and "Closing addresses," for the sake of apparent convenience, not because we regarded the two as equivalent.

In the author entries, where we could fill out initials and thus give full forenames without considerable trouble, we have done so, believing this will prove to be of value.

In accord with the present tendency in the best indexing, we have made the arrangement strictly alphabetic, regardless of word-division or

punctuation, except, of course, that the "Mc's" are arranged as though spelled out fully.

As we proceeded with the work, it occurred to us that the index would probably be more useful if it should contain a list of libraries, in different parts of the country, where complete, or partial, sets of the Proceedings are available for reference. We therefore sent a letter of inquiry to each of forty-three libraries, including our own, which we thought most likely to have the Proceedings, inclosing a return-addressed and prepaid postal for bringing the information. The results, as to the number of volumes owned by each of the twenty-four libraries which returned the postals, are given in the table on p. 13.

For suggestions in the preparation of this index, as in the subject-headings for our own library catalogue, we are under special obligation to the splendid bibliographical publications of The H. W. Wilson Company, of Minneapolis, and we are glad to have opportunity to make public acknowledgment therefor.

Not daring to expect that our work is without imperfections, we shall be grateful to have any errors or defects brought to our attention.

FRANK GRANT LEWIS
EDITH MADDOCK WEST

CHESTER, PA.
May 31, 1913

HISTORICAL TABLE OF THE BAPTIST CONGRESS

| Proceedings Volume | Year | Place | President |
|--------------------|-------|--------------------|-------------------|
| 1..... | 1882 | Brooklyn..... | G. D. Boardman |
| 2..... | 1883 | Boston..... | Alvah Hovey |
| 3..... | 1884 | Philadelphia..... | H. G. Weston |
| 4..... | 1885 | New York..... | Thomas Armitage |
| 5..... | 1886 | Baltimore..... | W. E. Hatcher |
| 6..... | 1887 | Indianapolis..... | W. S. Holman, Jr. |
| 7..... | 1888 | Richmond..... | J. L. M. Curry |
| 8..... | 1889 | Toronto..... | David Mills |
| 9..... | 1890 | New Haven..... | Francis Wayland |
| 10..... | 1892* | Philadelphia..... | C. H. Banes |
| 11..... | 1893 | Augusta..... | W. J. Northen |
| 12..... | 1894 | Detroit..... | A. G. Slocum |
| 13..... | 1895 | Providence..... | E. B. Andrews |
| 14..... | 1896 | Nashville..... | J. T. Henderson |
| 15..... | 1897 | Chicago..... | A. A. Kendrick |
| 16..... | 1898 | Buffalo..... | H. P. Emerson |
| 17..... | 1899 | Pittsburgh..... | D. B. Purinton |
| 18..... | 1900 | Richmond..... | A. P. Montague |
| 19..... | 1901 | New York..... | A. S. Bickmore |
| 20..... | 1902 | Boston..... | D. W. Abercrombie |
| 21..... | 1903 | Philadelphia..... | R. H. Conwell |
| 22..... | 1904 | Louisville..... | J. B. Marvin |
| 23..... | 1905 | Cincinnati..... | G. M. Peters |
| 24..... | 1906 | St. Louis..... | R. H. Jesse |
| 25..... | 1907 | Baltimore..... | Eugene Levering |
| 26..... | 1908 | Chicago..... | J. L. Jackson |
| 27..... | 1909 | New York..... | Leighton Williams |
| 28..... | 1910 | Augusta..... | S. C. Mitchell |
| 29..... | 1911 | Atlantic City..... | H. W. Merrill |
| 30..... | 1912 | Ithaca..... | J. T. Newman |

*No meeting held within the calendar year 1891.

**SOME BAPTIST CONGRESS PROCEEDINGS SETS AVAILABLE
FOR REFERENCE**

- American Baptist Historical Society, Chester, Pa. Vols. 1-30.
Andover-Harvard Theological Library, Cambridge, Mass. Vols. 2-27.
Brown University, Providence, R.I. Vols. 2-8, 12, 13, 15, 23.
Colby College, Waterville, Me. Vols. 2-4, 6-18, 24.
Colgate University, Hamilton, N.Y. Vols. 4-30.
Crozer Theological Seminary, Chester, Pa. Vols. 1-30.
Denison University, Granville, Ohio. None.
Des Moines College, Des Moines, Iowa. None.
Drew Theological Seminary, Madison, N.J. None.
Kansas City Baptist Theological Seminary, Kansas City, Kan. None.
Library of Congress, Washington, D.C. Vols. 1-30.
New England Baptist Library, Boston, Mass. Vols. 1-30.
Newton Theological Institution, Newton Centre, Mass. Vols. 2-30.
Ottawa University, Ottawa, Kan. Vols. 23-30.
Pacific Coast Baptist Theological Seminary, Berkeley, Cal. None.
Rochester Theological Seminary, Rochester, N.Y. Vols. 1-30.
Shurtleff College, Upper Alton, Ill. None.
Southern Baptist Theological Seminary, Louisville, Ky. Vols. 6-15, 26-29.
Union Theological Seminary, New York City. Vols. 2, 4-10, 13-30.
University of Chicago, Chicago, Ill. Vols. 1, 2, 4-30.
University of Virginia, University, Va. None.
Vassar College, Poughkeepsie, N.Y. Vols. 4-30.
William Jewell College, Liberty, Mo. Vols. 2, 4-30.
Yale University, New Haven, Conn. Vols. 4, 8-10, 16-30.

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Report of the Treasurer, Robert Chipman Hull
October 1, 1911, to September 30, 1912

Receipts

| | | |
|--------------------------------|--------------|----------|
| Balance from last year..... | \$ 27.99 | |
| Dues of General Committee..... | 435.00 | |
| Dues of Annual Members..... | 266.00 | |
| Sales of Proceedings..... | 60.06 | |
| Personal Donations | 15.00 | |
| Churches | <u>15.00</u> | |
| | \$819.05 | \$819.05 |

Expenditures

| | | |
|--|---------------|----------|
| Printing, Postage, Stationery, etc. | \$143.39 | |
| Traveling Expenses..... | 272.07 | |
| Proceedings..... | <u>394.03</u> | |
| | \$809.49 | \$809.49 |
| Balance | | \$9.56 |

